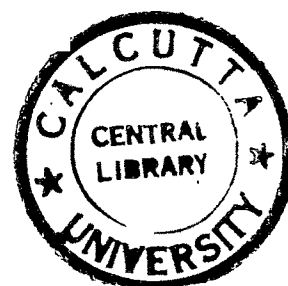


CU-A4561-T264

BUDDHISM IN NEPAL

SCANNED



A Thesis

Submitted for

THE DEGREE OF DOCTOR OF PHILOSOPHY

in

Arts (Pali)

of

CALCUTTA UNIVERSITY

1981

by

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P R E F A C E

The scope of the study of Buddhism in Nepal is vast, almost limitless. Nepal offers a unique field of research into Buddhist literature. Mr. B. H. Hodgson discovered in the libraries and monasteries of Nepal the original documents of the Buddhist Canon in 1823 A.D. Most of these mss are preserved in Nepal even to-day. Besides these, a large number of Nepalese inscriptions, *which are of Buddhist inspiration, are discovered in Nepal* and some of the monasteries in Nepal are so rich in images that they can be said to constitute small museum by themselves. Thus Nepal is ~~not~~ regarded as one of the most important places for Buddhist research up till now. However, out of a large number of works on Nepal, we get no book solely devoted to Buddhism in Nepal of all ages. Thus I have tried to present an understandable complete image of Buddhism in Nepal. I have spared no pains to find confirmatory evidence for the views expressed, both from ^{mss} as well as from inscriptions of Nepal. *The preparation of the thesis has involved considerable field-work in the Nepal Valley. I have made several trips to the Nepal Valley for this purpose.*

This book is the product of my thesis work for Calcutta University (Department of Pali). It is written mainly on the basis of the Nepalese inscriptions and the colophons of mss. found in Nepal up till now as source materials. This book is concerned with Buddhism in Nepal. The work has five chapters and an appendix with three sections. The first chapter studies the introduction of Buddhism into Nepal. The second chapter discusses the spread of Buddhism and the Buddhist Schools in Nepal. The third chapter is an attempt to describe the monks and monasteries in Nepal. The fourth chapter gives us a pen-picture of the Buddhists of Nepal and their social and religious life. The fifth chapter, the concluding one, deals with the Buddhist Arts and Architecture in Nepal. The appendix contains a list of mss. explored in Nepal ^{and} a list of important and famous monasteries, which are mentioned either in the colophons of mss. or in the Nepalese inscriptions of different ages, and gives an outline of the decline of Buddhism in Nepal. The Second and the third chapters of this book contain the vital portion of this thesis.

I express my deep sense of gratitude to my guide, Dr. Anukul chandra Banerjee, Ex-Professor and Head of the Department of Pali, Calcutta University, for his constant encouragement, continued guidance and generous help without which it would not have been possible for me to tide over many difficult situations. He is not only a great scholar, a man of enormous learning in matters of research methods, but also a subtle and enthusiastic humanist.

I wish to express my thanks to Dr. A.R. Barua, Mr. B.M. Barua, Mr. S.C. Dey, ^{Mr.} Apalak Hait, Mrs. Arati Barua, Mrs. Amita Barua, Mrs. Namita Barua and Master Abhishek Barua for their considerable and skillful help in various aspects.

I am particularly indebted to Dr. Sukumar Sengupta, Ex-lecturer in Pali, Calcutta University, who inspired me to complete my thesis.

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CHAPTER - I

INTRODUCTION OF BUDDHISM INTO NEPAL.

There is no direct reliable historical evidence of the time when Buddhism entered Nepal. But from a Nepalese inscription of samvat 157 (= A.D. 733-34) we find that Buddhism prevailed in Nepal as early as about the beginning of the fifth century A.D. during the reign of Vṛṣadeva (A.D. 383-408). From some other existing historical records it appears that Buddhism was introduced into Nepal in the middle of the third century B.C. by several Buddhist missionaries sent by the Emperor Asoka. The legendary tales of the Nepalese Buddhist chronicles, however, tell us that six Mortal Buddhas preceding Śākyamuni and Bodhisattva Mañjuśrī, as well as Śākyamuni Buddha and Asoka visited the Nepal Valley in different ages. There are further two episodes found in the Mūlasarvāstivāda Vinaya which speak of the visits of Ānanda and several other Buddhist monks to the Nepal Valley during the life time of Śākyamuni Buddha.

THE ACCOUNTS OF THE NEPALESE BUDDHIST CHRONICLES.

¹
The accounts of the Nepalese Buddhist chronicles based on mythology and legends about the introduction of Buddhism into the Nepal Valley are narrated briefly herein :

In Satya Yuga Vipasyi Buddha came to the lake named Nāga Vāsa

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1. D. Wright (Ed.), History of Nepal, Calcutta, 3rd. Ed., 1966, pp. 50-55, 73-75; H.P. Sastri, ed., Svayambhu Purana, Calcutta, 1894 (Bibliotheca India, 6 fascicules); R.L. Mitra, Sanskrit Buddhist Literature of Nepal, Calcutta-1882, No. B.19, Svayambhu Purana, Chapter - I - IV.

in Nepal with his many disciples and Bhikṣus in the course of his customary religious peregrinations from Bandhumatī Nagara of Madhya Dasa. He circumambulated the lake three times and then repeated several mantras over the root of a lotus and threw it into the water of the lake. Then he returned to his former abode in Madhyadesa, leaving his disciples on the spot. In the same Satya Yuga the lotus-root sown by Vipasyi Buddha brought forth a lotus-flower in the middle of which Svayambhū appeared in the form of light. Having heard of this, Sikhi Buddha came to Nepal from Aruna city many years after Vipasyi with a large number of followers. He offered many laudatory forms of prayer to 'Jyotī-rūpa-Svayambhū' and then walked three times round the lake. Then he threw himself into the water of the lake and was absorbed into the essence of Svayambhū. In the Treta Yuga Visvabhu Buddha came to Nepal from Anupama-puri-nagara of Madhyadesa and visited the lake accompanied by a great many followers and disciples. After worshipping the Svayambhū, he circumambulated the lake three times and returned to his native country. In the same Treta Yuga after Visvabhu Buddha, Mañjuśrī Bodhisattva visited the lake called Nāga Vāsa in Nepal from the 'Pañcasīrṣa-Parvata in Mahādina Dasa with many disciples and followers including his two wives and a king named Dharmakara. Having paid his devotions to the Svayambhū, he began to walk round the lake and finally struck the mountain named Mount Mahābhārat with his sword. The mountain was split into two and the waters of the lake rushed through that passage and the lake was converted into dry-land which is now known as the Nepal Valley. Then he erected the shrine of Guhyeśvari over the root of the lotus and raised the hill of Svayambhū around and over the flower. Then he founded a city called Mañjupattana and peopled it and installed

king Dharmakara as ruler over the country. Then he returned with his wives to his own home in China. Some years after the disappearance of Mañjuśrī, Krakucchanda Buddha came to Nepal from Kṣemāvatinagara in Madyadesa as a Pilgrimage in the same Treta Yuga with a large number of followers and disciples. After paying his devotions to Svayambhū and Guhyeśvari and praising the merits and Mañjuśrī, he preached the good religion to his followers. Seven hundred disciples of Krakucchanda became Bhiksus. Then he returned to his native land. In the Dvapara Yuga Kanakamuni Buddha came to Nepal from Sobhāvatīnagara of Madyadesa accompanied by his numerous disciples and followers. After spending some months in the worship of Svayambhū, Guhyeśvari, and the Tri Ratna, he returned with most of his followers to his native land. After Kanakamuni Buddha, Kāśyapa Buddha came to Nepal on a Pilgrimage from Benares in the same Dvapara Yuga with his followers. After visiting the shrines of Svayambhū and Guhyeśvari, he preached good religion to the people. Then he returned to Benares with some of his followers. Following Kāśyapa's instruction king Pracandadeva of Gaṇḍa went to Nepal and became a monk under Guṇakara Bhikṣu, a follower of Mañjuśrī. He covered the Svayambhū light with a stone and built a caitya over it.

During the reign of the seventh king of the Kirati dynasty named Jitadasti Śakyasinha Buddha came into Nepal from a city named Kapila-Vastu. There he visited Svayambhū Caitya, Mañjuśrī Caitya, Puchagra Caitya, Guhyeśvari Caitya, etc.

While he was residing there, he made 1350 proselytes. He described the glory of Svayambhū to several Bodhisattvas. After preaching his doctrines to the people, he realised that the time of his

death was approaching. So he went to a city called Kusi where he disappeared. Some of his followers remained in Nepal and professed his religion.

In the reign of the 14th ruler of the Kirati dynasty named Sthunko, Asoka, the king of Pataliputra, having heard of Nepal as a sacred place, and having obtained permission of his spiritual guide, Upagupta Bhikṣu, made a pilgrimage to Nepal, accompanied by his family and followed by a large number of his subjects. He visited every holy place there. He built several caityas there. His daughter Carumati determined to remain Nepal. Therefore gave her in marriage to a descendant of a Chetri named Devapala. Then he returned to his own country. After this, Carumati and her husband Devapala founded and peopled Deva Patan. In her old age Carumati built a viḥāra and lived a life of a bhikṣuṇī and died in her own viḥāra.

THE EPISODES IN THE MŪLASARVĀSTIVĀDA VINAYA.

The Mūlasarvāstivāda Vinaya relates two episodes which are :

(1). While Buddha was dwelling at the Jetavana in Sravasti, a group of Bhikṣus visited Nepal to find out about this country accompanied by a troop of merchants who were proceeding towards Nepal for exchanging their goods. But the Bhikṣus found no pleasure in Nepal and wanted to leave the country as early as the next day. Nevertheless they had to stay there until these merchants exchanged their goods. When these merchants loaded their chariots with wool for their return journey, the troop of Bhikṣus journeyed with them.¹

1. Mūlasarvāstivāda Vinaya, Ed., Tokyo, Ch. 21, (16 nāthasargika), XVI, 8, P. 100b; S. Levi, Le Nepal, Vol. III, Appendix-I; Dr. Regmi, Ancient Nepal, Calcutta, 1960.

(ii). Here is the second episode ; When the son of king Mal-ne (Virūdhaka) massacred the race of the Śākya of Kapilavastu, some of the Śākyas including the parents of the venerable Ānanda entered Nepal and settled there. Having seen some merchants of Śrāvastī in Nepal, the parents of Ānanda requested them to ask Ānanda to visit them in their distress there. When these merchants returned to Śrāvastī from Nepal, they conveyed the words of the parents of Ānanda to the venerable Ānanda. Having heard these words, the Venerable Ānanda was moved and afflicted and proceeded to the Kingdom of Nepal which is cold and snowy. As a result of the cold wind and snow, the venerable Ānanda got chapt on his hands and feet. Thereupon he returned to Śrāvastī. Having seen the hands and feet of Ānanda in that state, the Bhiksus enquired him about the cause of it. The venerable Ānanda replied that he did not wear pau-la (pila) as others did in Nepal, because the Buddha had not then allowed to wear any. Then the Bhiksus went to the Buddha and humbly asked him about the subject and in reply the Buddha told them that in cold and snowy countries 'Pau-la' could be worn by the Bhiksus.¹

AN ESTIMATE OF THE ACCOUNTS OF THE NEPALESE BUDDHIST CHRONICLES

The aforesaid visits are all fancible. The accounts of the Buddhist chronicles of Nepal given above are full of myths and legends which have no bearing upon the historical facts about Buddhism in Nepal. The so-called Mortal Buddhas preceeding Śākyamuni are mythical, the Śākyamuni Buddha alone being historical personage. So

1. Mūlasarvāstivādivinaya, Ed., Tokyo (a section, the Sarva-Vastu), XVII, 4, P. 111b Col. 9; S. Levi, Le Nepal, 3rd Vol. Appendice 1, P. 181.; Regmi, Ancient Nepal, 1960,

the preaching of Buddhism in Nepal by the mythical Buddhas and the Bodhisattva in the legendary period long before the advent of the historical Buddha Śākyamuni is indeed fancible.

Although Śākyamuni Buddha is unquestionably a historical personage, who was born and brought up, propagated his doctrine and died within the close proximity of the Nepal Valley, Indian source materials, however, are wanting to corroborate Śākyamuni Buddha's visit to Nepal. Pali works as also Sanskrit Buddhist texts are quite silent about Buddha's missionary activities in Nepal as well as other countries outside India. It seems that the account of the Nepalese Buddhist chronicles about Śākyamuni Buddha's visit to the Nepal Valley is obviously fanciful and lacks historical evidence. Speaking of the Gautama Buddha's visit to Nepal, Percival London observes, " More definite assurance of Gautama's visit to Nepal is given by the undoubted conviction of the great Emperor Asoka in 250 B.C. that Gautama Buddha had not only visited the Valley but that some incident of unusual importance to the Buddhist faith had taken place there. For in Kathmandu Asoka left more ponderous evidence of his visit than anywhere else in all his long career.¹ Percy Brown writes, " Buddha appears to have made a pilgrimage to most of the holy places in the Valley - not a particularly arduous undertaking, as the Great Teacher was born, spent most of his life, and died, within close proximity to the Nepal Terai. His visit seems to have occurred at a fairly late period of his career, as by this time he was making his presence felt as a reformer"² However, we can

1. Percival London, Nepal, Vol-I, London, 1928, Chapter I, P.17.

2. Percy Brown, Picturesque Nepal, P. 14.

not definitely prove Asoka's visit to the Nepal Valley for lack of evidence in reliable source material.

AN ESTIMATE OF THE EPISODES FOUND IN THE MŪLASARVĀSTIVĀDA VINAYA

As regards the episodes found in the Mūlasarvāstivāda Vinaya Dr. D.R.Regmi writes that the episode of Ānanda's journey to Nepal may be considered a late addition, introduced by interested monks at the end of a section of the Mūlasarvāstivāda Vinaya. The episode of the massacre of the race of the Śākya of Kapilavastu by Virudhaka is also found in the Pali canonical texts. Whatever may be the truth behind the episode of the massacre of the Śākya of Kapilavastu, it is not unusual to believe that some of the Śākya of Kapilavastu and their descendants have been living in the Nepal Valley, which is so near to Kapilavastu from the time immemorial. But there is no trace of the Śākya of Kapilavastu any where in the Nepal Valley throughout the ages. However, the references to Śākyaabhiṣu are found in the Nepalese inscriptions and Buddhist mss. of all ages since the 7th Century A.D. The earliest notice of the Śākyaabhiṣu is found in the Gabahal Caitya inscription of about the time of Narendradeva² (A.D. 642-43 to A.D.685) The Tebahal inscription of the period between the time of Anisuvamā and Narendradeva³ mentions one Śākya named Priyapāla. Dhanavajra Vajracārya, the compiler of the 'Licchavikālkā Abhilekha', identifies Priyapala Śākya with Priyapala Śākyaabhiṣu⁴. But at the same time he writes that Śākyaśiṃha Buddha was born in the family of the Śākya of Kapilavastu. So - -

1. D.R.Regmi, Op.Cit.,1960, P.10.

2. Dhanavajra Vajracarya, Licchavikalka Abhilekha, Tribhuvan University, Nepal, V.S.2030 (=A.D.1974); Ins.No.121, P.456.

3. D.Vajracarya, Ibid, Ins.No.120, P.454; R.Gnoli, Nepalese Inscription in Gupta Characters, Pt. I, Roma, 1956, No.LXIII, P.85.

4. D.Vajracarya, Ibid, (Translation in Nepali), P.454.

anybody, who belonged to the Śākya family, was respected by all other Buddhists and the Bhikṣu, who came from the Śākya family, was paid special attention and was called Śākyabhikṣu. He further states that as Cabahil inscription also mentions one Śākyabhikṣu and many references to the persons, who were born in the family of the Śākyas, are found in the Nepalese inscriptions of the middle ages and Buddhist texts mention the flight of many Śākyas of Kapilavastu to Nepal during the life time of Buddha, it seems to him that the Sakyas lived in Nepal during the Licchavi period.¹ But Dhanvajra Vajracārya's inference is not satisfactory, as from the Nepalese inscriptions and colophons of Buddhist mss. copied in Nepal as well as in India it is quite evident that since the beginning of the 7th Century A.D. Buddhist monks of all ranks who belonged to the Mahāyāna School of Buddhism were called Śākya bhikṣu as well as bhikṣu. It is also evident that the expressions - like 'Śākyavarṇisoddhijāta', 'Śākyavarṇisottama', 'Śākyavarṇisodbhava', 'Śākyavarṇisaprasutaḥ', etc., which are figured in different Nepalese inscription of different ages of the medieval period since the very beginning of the reign of Jayasthitimalla (A.D. 1388-1395) indicate the persons who were born actually in the family of the Buddhist married monks called Śākyabhikṣu or their descendants. The subject is discussed in detail in the third chapter of this book. However, from the episodes of the Mūlasarvāstivāda Vinaya narrated above it looks quite certain that Nepal maintained some sort of cultural and commercial contact with the different parts of India like pataliputra, Sravastī, etc. constantly and regularly since

1. D. Vajracarya Op.Cit. (Explanation in Nepali), P.455.

the very ancient times. This fact is confirmed by the Kautilya's Arthasastra of the 4th Century B.C., where Kautilya talks of a woollen Nepali blanket to have been selling in Pataliput¹. So it will not be wrong to say that Buddhism might have been known to the Nepalese atleast as early as Kautilya's time.

DIFFERENT VIEWS ABOUT THE EXISTENCE OF ASOKASTŪPAS IN THE NEPAL VALLEY

Although the Nepalese Buddhist Chronicle and tradition relate that the Emperor Asoka personally visited the Nepal Valley and built several large mount temples, we have neither any historical evidence nor any other sufficient ground to believe this statement of the chronicle and tradition. Nevertheless some of the scholars assert that the Emperor Asoka visited the Nepal Valley and the six large ancient stūpas, which have been existing in the Nepal Valley from the time immemorial, were really built, as tradition relates, during the reign of the Emperor Asoka. Speaking of Asoka's visit to the Nepal Valley perceval London writes that the four great stūpas with which Asoka surrounded Patan are still standing almost unchanged. But the plain mounds of bricks and earth that he erected have been so ornamented by later generations that they have practically lost all resemblance to Asoka's manuments. He built also other shrines which may be traced in the valley. He further writes that like the pillar at - -

1. Kautilya, Arthasastra, 2 adhikarana II adhyaya 29 Prekarana -
" Astaplotisanghatya Kṛṣṇa bhr̥ṅgisi Varsavarānam, apasaraka
iti Naipalakam ".

Rummindei they constitute definite proof of the visit of the Emperor Asoka in the Nepal Valley in the middle of the third century B.C.¹ Percy Brown, too, writes that king Asoka journeyed from his capital of Pataliputra to the various Buddhist holy places in the Nepal Valley in 249 B.C. He further states that exactly in the centre of the city now known as Lalita Patan, Asoka erected a temple which still stands near the southern side of the palace or Durbar.² Regarding the existing large so-called Asokan stūpas in Patan, D.L. Snellgrove observes, "Legend once again connects the early history of the people there with the Indian Emperor Asoka and this at least is plausible, for it is well known how concerned he was to spread the good law beyond the limits of his own domains. Also the earliest monuments are definitely Buddhist, for they are stūpas similar to those in India. It is likely therefore that Buddhist communities established themselves in this valley well before the beginning of the Christian era. It seems also that a very special sanctity was associated with Patan, which at that early period was certainly the chief and perhaps the only settlement there. Four great stūpas were constructed at the four points of the compass and one in the centre of the town. All five are still standing and Patan may well claim to be the oldest Buddhist city in the world, which has retained its Buddhist character to the present day.³ S. Levi states that the Nepalese stūpas attributed to the Emperor Asoka are on the model of the stūpas at Sāñci and Taxila,

1. Perceval London, *Nepal*, Vol-1, London, 1928, Chapter I P.17.

2. Percy Brown, *Picturesque Nepal*, Pp. 14-21.

3. D. L. Snellgrove, *Buddhist Himalaya*, Oxford, 1957, Chapter III, P. 94.

but these do not enshrine any relics¹. In this connection Dr. Regmi writes, "on any consideration it looks most unlikely that Asoka had at any time visited the valley of Nepal and could impose his suzerainty over this country. Any suggestion leading to the acceptance of the old thesis will be absolutely imaginative. All our information about Asoka's visit to the Valley comes from the later chronicles. The visit is unknown to the ancient chronicle as far as the 14th Century A.D. The Stūpas attributed to Asoka cannot be very reliable materials for any conclusive statement. Their antiquity is also disputed.²

However, it is a fact that there are six large ancient stupas of bricks and earth in the Nepal Valley attributed to Emperor Asoka. Five of these Caityas are in Patan. Of these one Caitya is in the Centre of the town and the remaining four are in the four corners around the two. The sixth Caitya is in the city of Kirtipur. Although these stūpas have been ornamented by later generations, the hemispherical domes of these stūpas have all resemblance to Asoka's stūpas in Sāñci. Undoubtedly the stūpas were built in ancient times. But unfortunately there is really no reliable historical document preserved to-day to determine the age of their construction. Nepalese inscriptions of the Licchavi period are quite ~~quite~~ silent about the existence of these so-called Asokan stūpas. This silence of the Nepalese documents suggests that either these stūpas did not exist in Nepal at that time or they were destroyed so badly that they were not worthy to have been worshipped.

1. S. Levi, *Le Nepal*, Vol-II, P.1f (342); N. Dutta, *Bulletin of Tibetology*, 1966, P. 42.

2. D.R. Regmi, *Ancient Nepal*, Calcutta, 3rd ed., 1969, P.60.

BUDDHIST MISSIONS DISPATCHED IN THE HIMALAYAN REGIONS
DURING THE REIGN OF ASOKA

Although it is uncertain whether the Emperor Asoka himself actually visited the Nepal Valley or not the existing historical documents definitely prove that a batch of Buddhist missionaries was sent to the Himalayan regions for the propagation of Buddhism in the middle of the third century B.C. The Sinhalese chronicles the 'Dīpavāṃsa' and the 'Mahāvāṃsa' gave an account of the missions dispatched by Moggaliputta Tissa during the reign of Asoka to the different parts of India. Each mission contained of a leader and his four assistants. According to the Mahāvāṃsa (Chapter XII) Majjhantika was sent to Kashmir and Gandhara; Mahārakkhita was sent to the Yona (Yavana), on the north-western frontier; Majjhima (accompanied by Kassapa, Mālikādeva, Dhundhābhinnassa, and Sahasadeva) was sent to Himavanta (the Himalaya); etc. Cunningham opened the stūpas at and near Sāñci and found in them some relic-caskets with inscriptions on them. In stūpa 2 at Sāñci these relic-caskets were found. The relics of Majjhima and Kassapa were found enshrined together in one of the caskets in No. 2 stūpa at Sāñci. The brief inscriptions on the lids of this casket described them as "Hemavata Cariya". But Kassapa was described as the apostle (ācārya) of the Himavanta. These inscriptions on the lids of the relic-casket in No. 2 stūpa at Sāñci gives the legend: "of the good man Kassapagotta, the teacher of all the Himalayan region." Thus according to the inscription on this relic casket of Sāñci the person who is spoken of as the teacher of the Himalayan regions is not Majjhima but Gotiputra-Kassapa-gotta. However, the information of the Sinhalese, chronicle,

1. Cunningham (A), *The Ashoka Stūpas or Buddhist Monuments of Central India*, London, 1854, p. 119, PL. XX; It is repeated on a second casket containing his relics which was found in No. 2 Stūpa at Sonāni, PL. XXIV, inscription on No. 3 Box, p. 120.

the Mahāvamsa, about the dispatching of missionaries by Moggalliputta Tissa to the Himalaya (Himavanta) during the reign of the Emperor Asoka is authentic, although Asoka's thirteenth Rock Edict, which enumerates the neighbouring foreign countries as far as six hundred leagues to which Asoka dispatched his missionaries to spread his Good Law, is quite silent about these missionaries. The Himalayan regions is a very vast extensive area. But according to the list of countries given by the Mahāvamsa, the Himavanta region is excluding Kashmir, Gandhara and Yavana, as these regions are mentioned separately in the list. But still there are many populated regions in the Himalayan regions since the very ancient times. So it is difficult to mention the particular area where these missionaries were directed to visit. Nevertheless, for the whole of the Himalayas the Nepal Valley is the most favourably placed on account of its climate and soil. Of all the Himalayan regions Nepal is the nearest place to the capital of Asoka's kingdom. The snowy mountains of Nepal are clearly visible from ^many parts of Asoka's dominions. Moreover, the Nepal Valley was accessible to the Indians from the ancient times, as Nepal maintained some sort of commercial and cultural contact with different parts of India according to Kautilya's Arthashastra and the Mūlasarvāstivāda Vinaya. Hence it is very unlikely that these missionaries should have left unvisited Nepal. Thus it appears that Buddhism was introduced into the Nepal Valley formally in the middle of the third century B.C. under the patronage of the Emperor Asoka.

ADOPTION OF BUDDHISM BY THE KIRATAS OF CINA-CILATA IN THE THIRD CENTURY B.C.

From the existing inscriptions of Nagaryunakonda and the stone railing at Sāñci it is evident that Kiratas or Cilatas of the Cina-Cilata adopted Buddhism. In the Nagarjunakonda inscription Cina-Cilata is mentioned as one of the countries where an attempt was made for expansion of Buddhism.¹ The stone railings inscription at Sāñci has the expression "Cīrātiya Bhichunodānām" meaning Kirata monks.² Dr. Jayaswal³ attributes the snub-nosed relief images of Sāñci and Bharhut to the social types identified with the Kiratas.³ According to Prof. S. Lévi, Cilata was a part of Mahacina which included Nepal.⁴ Dr. N. Dutta writes that Cilata mentioned in the Nagarjunakonda inscription is identified with the Kiratas living in the eastern Himalayan region, that is the frontier of Nepal, the vast forest adjoining Lumbini.⁵

DISCUSSION ABOUT IDENTIFICATION OF THE KIRATAS OF THE CINA-CILATA WITH THE KIRATAS OF ANCIENT NEPAL

The Nepalese Chronicles⁶, however, mention 29 rulers of the Kirata dynasty who ruled over the Nepal Valley. According to legends there were three main hoads of Kiratas which invaded the Nepal Valley from the east in the course of three centuries. The last of the three hoads of Kiratas is supposed to have settled down in the Nepal Valley in the beginning of the 6th Century B.C. and ruled over the Valley for 25 x 29 or 725 years.⁷ At present the portion of the Eastern territories of Nepal called Kirāṭadesa is occupied by

1. "(a) (Cam)ta-(re) Jacariyanam Kasmiragamdhara-Cina-Cilata".
2. R.D. Banerjee, Lekhamalanukramani, Pt. I, No. 210, P. 99.
3. Regmi, Ibid. 1969. P. 32.
4. Regmi, Ibid.
5. Bulletin of Tibetology, Vol. III, No. 2, 21 July, 1966 (Ed) by Namgyal Institute of Tibetology, Gangtok, Sikkim, P. 28.
6. Gopalaraaja Vamsavati, VI, f. 17-30a; D. Wright, Ibid, Pp. 73-75.
7. Regmi, Ibid, 1969, Pp. 54-56.

~~Kiratadesa~~ is occupied by the Kirata tribe. It is inferred that Kiratas spoken by the chronicles and legends were an offshoot of the tribe now living in Kiratadesa of the eastern Nepal. But from the statement of Regmi in his 'Ancient Nepal' it is evident that the Kiratas of the Kiratadesa in the Eastern territories of Nepal did not come under the influence of Buddhism in ancient times. Dr. Regmi writes, "The fact that the modern Kiratas do not betray the least sign of having adopted Buddhism must mean that they were not the people to come under its influence at a very early age. We cannot take them as representatives of the people habiting the valley 20,000 years ago, who were definitely Saivo-Buddhists. However, many words like 'Bremgum', Mogum, Chogum, Gum Vihāra, etc., which are not Sanskritic derivatives, occur in the inscriptions of the Licchavi dynasty of the Nepal Valley. According to Mr. Dhanavajra Vajracarya the word 'Gum' belongs to the language of the Kirata family. Therefore, the 'Gum' Vihāra which is figured in the Amisuvārma's Harigaon inscription of Samvat 32(=A.D.600-5) might have been constructed during the reign of the Kirata dynasty in the Nepal Valley. The 'Gum Vihāra' is identified with the 'Gvan Vihāra' or 'Gumbahāl' situated on the site of Vajrayogini above the hill of Sankhu which is known as Gum Bahāl uptil now. Moreover it appears that of all the Vihāras existed in the Nepal Valley during the Licchavi period the Gum Vihāra was the most ancient as well as famous Buddhist monasteries, as in the Amisuvārma's Harigaon inscription⁶

1. D.R.Regmi, Ancient Nepal, Calcutta, 1960.

2. Madhupark (Nepali monthly publication), Vol-4, No.12, May, 1972. Published by Gorkhapatra Corporation, Nepal, P.23.

3. Vajracarya, Madhupark, Ibid, P.23, Pp.22-24.

4. Regmi, Ibid, 1969, P.278. 5. Madhupark, Ibid, P.23.

6. Vajracarya, Ibid, Pp.320-321, No.77.

the name of 'Guṃ' Vihāra' was placed at the top of the list of the names of all famous Buddhist monasteries existed then in Nepal to receive donations in monetary units of Purana and Pana. Therefore, it is highly probable that Kiratas (Cilātas) of Cina Cilata who adopted Buddhism long before the beginning of the Christian era belonged to the Nepal Valley. This is also corroborated by Dr.N.Dutta who writes that the ancient Kiratas were the earliest people of Nepal¹ to receive the teachings of Buddhism.

THE EXISTENCE OF A BUDDHIST MS. OF ABOUT 2,000 YEARS OLD
AND TWO IMAGES OF BODHISATTVA OF THE SECOND CENTURY A.D.

Besides the existence of Guṃ Vihāra, two broken stone images of Bodhisattva of the 2nd Century A.D. and One Buddhist manuscript of about 2,000 years old are discovered and preserved in Nepal. The presence of these reliable historical documents in Nepal may indicate the prevalence of Buddhism in Nepal as early as about the very beginning of the Christian era. MS. Mahāyānasūtraratna Ketuparivar-taḥ was written in a very old Gupta script (madhyesīyākṣaraḥ). This is the earliest known MS. in Nepal. On the basis of its script its date of copying is fixed up by the Nepalese epigraphists. The MS. is preserved now in Rāṣṭriya Abhilekhālaya, Kathmandu, Nepal. A standing colossal headless image of a Bodhisattva of the 2nd century A.D. are discovered in Nepal and preserved now in Nepal National Museum. The Bodhisattva image was found in Harīgāon, a few miles north east of the present city of Kathmandu and near Pasupati and Cābahil during the excavation. The head of an image of Bodhisattva was found into a drain in the Dhunbarahi area of Kathmandu

1. N. Dutta, Bulletin of Tibetology, Vol. III, No. 2,
July, 1966, P. 28.

near Baghbhai Rava Mandir. According to Dr.N.R.Banerjee, the archaeological adviser of His Majesty's Govt. of Nepal, this image resembles the Bodhisattva images of the Mathura School of Sculpture representing all the features of these images. Moreover, according to the great Tibetan historian, Taranatha, Vasuvandhu (A.D.280-360), a eminent Buddhist teacher, visited Nepal accompanied by a large number of his followers in order to propagate his own doctrine and died there.¹ However the images of the 2nd century A.D. and the Buddhist manuscript of the beginning of the Christian era might not have existed in Nepal at such a early period, they might have been carried there at a late period. On the other hand, the genuiness of this information of Taranatha cannot be judged for lack of evidence in reliable source material. Thus on the basis of these documents no conclusion can be drawn in regard to the existence of Buddhism in Nepal before the fifth century A.D.

DIFFERENT VIEWS REGARDING THE INTRODUCTION OF BUDDHISM INTO NEPAL.

Regarding the introduction of Buddhism into Nepal Dr.H.A.Oldfield writes that Buddhism was introduced into Nepal directly from India during the interval between the third Century B.C. and the sixth Century B.C. and had become so firmly rooted among the Newars of the Nepal Valley that it has continued to be their national religion until the present day.² Mr. Burgess writes that Buddhism had got a strong foot-hold among the Newars undoubtedly at an early date not improbably in the time of Asoka.³ According to Charles Eliot Buddhism was introduced into Nepal under Asoka.⁴

1. Taranatha, Text, P.97, Tr.P.125, D.L.Snellgrove, Ibid, Ch.III, P.101.

2. H.A.Oldfield, Sketches from Nepal, Vol.II, London, 1880, Ch.IV, P.

3. Burgess, Indian Architecture, London, 1967, BK-II, P.273.

4. Charles Eliot, Hinduism and Buddhism, Vol-II, Ch.XXIV, Pp.116-17.

Mr. Waddell writes that Asoka introduced Buddhism into Nepal. We have also every reason to believe that Buddhism was formally introduced into Nepal in the 3rd Century B.C. during the reign of Asoka. But we have no definite proof of the introduction of Buddhism into Nepal.

BUDDHISM IN NEPAL DURING THE REIGN OF VR̥ṢADEVA (CIRCA 383-408 A.D.)

The Pacupatī inscription of Jayadeva II of Samvat 157² (A.D. 733-34) is the only known reliable historical document which records direct evidence of the prevalence of Buddhism in Nepal as early as the beginning of the 5th Century A.D. During the reign of the Licchavi King Vr̥ṣadeva (A.D. 383-408)³. In this inscription Vr̥ṣadeva is called as the supporter of Sugata's (Buddha's) doctrine.⁴ This inscription confirms the statement of the Nepalese later chronicle B² which states that having for sake his ancestral faith, to which he owed nominal allegiance, Vr̥ṣadeva adopted Buddhism giving to it indirect patronage. The ms. Devamāñī, which is found in Nepal, also mentions the fact that Vr̥ṣadeva adopted Buddhism. In this connection it should be mentioned that the Cābahīl inscription which is older than the Manadeva I's inscription of Samvat 386 (A.D. 464) and which is the earliest known inscription of Nepal records the pious donation of lands by one woman for worshipping of the Buddha as well as the feeding for the order of Buddhist monks. From this inscription it is quite evident that Buddhist monks and monasteries as well as large caityas and images of the Buddha were present in the Nepal Valley as early as the beginning of the 5th Century A.D.

1. Waddell, Lamaism, P.9.

2. D. Vajracarya, Ibid, Ins. No. 148, pp. 548-552; R. Gnoli, Ibid, Ins. No. LXXI. P. 115. Bh. I. No. 15.

3. Regmi, Ancient Nepal, Calcutta, 1969, p. 153.

4. D. Vajracarya, Ibid, No. 148, p. 549, "Sriman bābhuva Vr̥ṣadeva itī pratitī rajottamah Sugata Sasana Paksapati (8)"

5. Regmi, Ancient Nepal, Calcutta, 1969, p. 157.

6. D. Vajracarya, Ibid, Ins. No. I. Pp. 1-2, Abhi Lokhsamgraha (navanbhagī) Ed. by Samsathan-mandal, Mahabandha, Kathmandu, Nepal. V.S. 2020, Vaisakhsakranti, p. 18.

CHAPTER - II.

CHAPTER II

HISTORY OF THE SPREAD OF BUDDHISM AND THE BUDDHIST SCHOOLS IN NEPAL

(A)

SECTION I

HISTORY OF THE SPREAD OF BUDDHISM IN NEPAL

(A.D. 400 - 1768).

In the earlier pages we have seen that Buddhism prevailed in the Nepal Valley as early as about the very beginning of the 5th Century A.D., during the reign of Licchavi king Vṛṣa - deva (A.D. 383 - 408). As this observation is based on reliable source materials of the Nepalese inscriptions, we have to start our account of the history of Buddhism in Nepal for the period since the very beginning of the 5th Century A.D. From now on our account will be based mainly on reliable source materials of the Nepalese inscriptions and Buddhist manuscripts found in Nepal.

In fact, the history of Buddhism in Nepal is the history of the Mahāyāna Buddhism only, especially the Tantric Mahāyāna Buddhism, although, undoubtedly, the Hīnayāna school of Buddhism also flourished in Nepal side by side with the Mahāyāna School of Buddhism as early as the very beginning of the history of Buddhism in Nepal, as no inscriptions or manuscripts or any record discovered in Nepal upto now speak anything about the Hīnayāna School of Buddhism in Nepal. But according to Hiuen Tsang, the Chinese Buddhist Pilgrim, in Nepal there were above

two thousand Buddhist monks who were attached to both the Hīnayāna and the Mahāyāna Schools of Buddhist thought.¹

All the Buddhist manuscripts except one fragmentary palm-leaf ms. of a Vinaya Pitaka in Pāli language² discovered in Nepal upto now belong to the Mahāyāna School of Buddhism. Almost all the available Nepalese inscriptions, which are of Buddhist inspirations, record evidently the activities of the Mahāyāna Buddhists only throughout the ages. All the existing images of Buddhist deities as well as the Buddhist monasteries, temples, caityas, mandalas, etc. in Nepal belong to the Mahāyāna Buddhists only. All the Nepalese Buddhist lay-devotees as well as the Buddhist monks and nuns whose names are recorded either in inscriptions or in colophons of manuscripts either as donors of various pious acts or as copyists of mss. or as owner of mss. were undoubtedly the followers of the Mahāyāna School of Buddhism. In these records most of the devotees claimed themselves as the devoted followers of Mahāyāna School of Buddhism, although some of them were evidently the followers of Tantric Buddhism.¹ Dr. B. Bhattacharyya, too, writes, "The Buddhist Tantras belong undoubtedly to Mahāyāna Buddhism."² All the followers of the Mahāyāna School of Buddhism

1. Thomas Watters, On Yuan Chwang's Travels in India, Vol. II, Delhi, 1961, Ch.13, Pp. 83 - 85.
2. H.P. Sastri, A catalogue of Palm-leaf and selected paper mss. belonging to the Durbar Library, Nepal, Vol - II, Calcutta, 1915, P. 248; Nepal Purātātva-prakāśanmālā-38, Vṛhatsūcīpatra, Vol.VII, Pt.II, P. 51.
3. D.Vajracarya, Op.Cit, No.95. "Caturvīṃśa Mahāyāna, protipannāryyabhikṣuṇīsaṅgha (I, 3-4)"; "Deyanīdharmamayāṃpravaramahāyāna-nayāyīna paramopāśka Vajrācāryya...." - No.42. CSMASB, Vol.I, No. 42.
4. B. Bhattacharyya, The Indian Buddhist Iconography, Calcutta, 1968. Int., P. 10.

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in Nepal may fall under two groups - one was the follower of purely non-ritualistic Mahāyāna School of Buddhism and another was the follower of the Tantric Mahāyāna Buddhism. In Nepal the followers of simple non-ritualistic Mahāyāna Buddhism seem to have been a few in number since the 12th century A.D., whereas Ritualistic Mahāyāna Buddhism has been playing a very prominent role throughout the ages since then and attained great fame and popularity in Nepal in the 16th and 17th century A.D. Again the Ritualistic Mahāyāna Buddhism in Nepal has been dominated by the Vajrayāna Buddhism since the 12th century A.D. throughout the ages uptill now. So the Buddhism in Nepal is known as the Vajrayāna Buddhism, although the Nepalese historical documents mention the Nepalese Buddhists as the followers of Mahāyāna School of Buddhism. Dr. B. Bhattacharyya, however, observes, " Vajrayāna, thus included in its purview all varieties of attractive tenets, notions, dogmas, theories, rites and practices, and incorporated all that was best in Buddhism and probably in Hinduism also, and owing to this circumstance Vajrayāna attained great fame and popularity."¹

We have also mentioned in the earlier pages that from the cabahil inscription of about the time of Vṛṣadeva it is quite evident that Buddhist monks and monasteries as well as large caityas and images of the Buddha were present in the Nepal Valley as early as the very beginning of the 5th century A.D. From this inscription it is also evident that the practice of granting lands for the maintenance of the worship of the images of the Buddha

1. B. Bhattacharyya, Op.Cit., P. 15.

as well as for the arrangement of food for the Buddhist Bhikṣusāṅgha and for the maintenance of the Caityas was prevalent in Nepal since the very beginning of the history of Buddhism in Nepal. The Svayambhū inscription of the time of the Licchavi king Manadeva - 1 (464 - 506 A.D.¹) which is a record of a grant of a plot of land to Sri Manavihara, also corroborates the aforesaid view. This Cabahil inscription seems to be an indirect evidence of the great popularity of the Mahāsāṅghika School of Buddhism in Nepal since the very beginning of the 5th century A.D. The sankhu inscription of the time of Narendradeva (642 - 43 to 685 A.D.,²) which is a record of a religious gift to the Order of Buddhist monks belonging to the Mahāsāṅghika School of Buddhism (Mahāsāṅghikabhikṣusāṅgha) by one ' Śrīdharmarājikāmātya ' is a direct evidence of the existence of the Mahāsāṅghika Bhikṣusāṅgha in Nepal in the 7th Century A.D. The Harigaon Pillar inscription of Vasantadeva's time (506 - 537 A.D.)³ is a reliable evidence of the propagation of Buddhism in Nepal in the early Licchavi period (5th - 6th Century A.D.) by the Buddhist preachers with great difficulties against the strong opposition of the followers of Śaiva-Vişṇuism to the doctrines of Buddhism. The followers of the Mahāyāna Buddhism, perhaps the followers of the Mahāsāṅghika school of Buddhism, introduced the worship of Bodhisattva Avalokiteśvara for the first time in Nepal as early as the middle of the 6th Century A.D. The inscription of about the time of Ramsadeva⁴

1. D. Vajracarya, Ibid, Ins. No. 18, Samsodhan Mandal (Mahabauddha, Kathmandu), Nepal, Purnima, Iturnanka, V.S. 2023, pp. 2-3.
2. D. Vajracarya, Ibid, Nepal, 1974, Ins. No. 136, P. 508; R. Gnoli, Roma, 1956, Ins. No. L XXV, P. 104; Levi, Ibid, Vol. III Ins. No. 17.
3. Vajracarya, Ibid, Ins. No. 35, Pp. 158-162, Gnoli, Ibid, No. XI, P. 14, Levi, Ibid, No. 4.
4. Vajracarya, Ibid, No. 40, P. 177, Gnoli, Ibid, No. XVIII, P. 25, Samskrita Sandesh Ibid, no. 1/9.

(547 A.D.)¹ and the Brahmatol inscription dated savat 479² (= A.D. 557), which commemorate the setting up of the images of 'Bhagavata Āryavalokitesvaranātha, show the popularity of Bodhisattva Avaloktesvara at the time. Buddhist Bhikṣunīsaṅgha who followed the Mahāyāna School of Buddhism appeared in Nepal as early as the beginning of the 7th century A.D. Capahatol inscription of about the time of Ansuvarma³ bears the evidence of the existence of a Bhikṣunīsaṅgha of twenty four Buddhist nuns following the Mahāyāna School of Buddhism. Masumbaha inscription of the time of Narendradeva⁴ (43 to 685 A.D.) also records the existence of another Buddhist bhikṣunīsaṅgha. In the first half of the 7th Century A.D. In Nepal there were many Buddhist monks following both the vehicles of Buddhism as noted by Hiuen Tsang. Nepalese inscriptions of the Licchavi period also record the existence of fifteen Buddhist monasteries in different parts of Nepal.⁵ Each Vihāra had its own Bhikṣusaṅgha, which looked after the Vihāra and its caitya and conducted the various activities connected with this institution. The Buddhist nuns had their own Vihāra and Bhikṣunīsaṅgha. Besides, in ancient Nepal during the reign of Narendradeva there was one country wide organisation of the Buddhist monks known as 'Caturdisāryabhikṣusaṅgha' which seems to have co-ordinated the activities of all the existing

1. Regmi, Ancient, Nepal, Calcutta, 1969, P.153; Vajracarya writes that this inscription may not belong to the reign of Ramadeva but its scripts belong to this period.
2. Vajracarya, Ibid, Ins.No.43, P.185; Samsodhan Mandal, Abhilekha-Samgraha, Vol. I, P.29.
3. Vajracarya, Ibid, No.95, P.382, Samisodhan-Mandal, Abhiklekha - Samgraha, Vol.5, P.8.
4. Vajracarya, Ibid, No.135, P.507, Abhilekha-Samgraha, Vol-9, P.22.
5. A list of the names of the viharas with reference to their sources are given in appendix-II.

monasteries in Nepal. This Bikṣusangha was very powerful. The 'caturdis' āryabhikṣusangha' was held in high esteem and enjoyed great privileges and much influence in Nepal during the reign of Narendradeva. Two inscriptions of Narendradeva dated Samvat 103 speak of the great privileges and influence which were enjoyed by this 'Āryabhikṣusangha' Narendradeva's inscriptions of Vajraghara in the Pasupati area¹ and Yangu Bahal in Patan² dated Samvat 103 (A.D. 679) are charters issued to two localities where an 'Agrahāra' was created by the ruler himself for the benefit of the Buddhist monks of the 'caturdis' āryabhikṣusangha' who came from all quarters and resided in Sivadeva Vihāra. Thus we find that Buddhism was wide spread and well established in ancient Nepal during the Licchavi period.

Apart from those Buddhist thoughts mentioned above there was Vajrayāna system of Buddhism prevalent in Nepal in the 7th century A.D. The word 'Vajrayāna' figures for the first time in the history of Buddhism in Nepal in Gokarna inscription of Aṃśuvarma¹ (598 - 623 A.D.) the word [Svayam] bhūcaityabhaṭṭā [raka] also figures in the Gokarna inscription of Aṃśuvarma. So it is quite apparent from this inscription that Vajrayāna School of Buddhism introduced in Nepal as early as the very beginning of

1. Vajracarya, Ibid, No.134, Pp. 499 - 501, Gnoli, Ibid, No. LXXIII, P. 99, Bh.I. Ibid, No.13, Purnima, Ibid, Vol. 14.
2. Vajracarya, Ibid, No.133, Pp. 496-497, Gnoli, LXXIV, P.102, Levi, No.20, Purnima, Ibid, Vol. 14.
3. Vajracarya, Ibid, No.89, Pp. 370-71, Sankaraman Rajvase, Kantipur Sita Lekhasuci.

the 7th Century A.D. during the reign of *Aṃśuvarma*. This inscription also amply proves the existence of *Svayambhūcaityabhattachāraka* in Nepal as early as the beginning of the 7th Century A.D. As *Ādi-buddha* is called *Svayambhū* in the Buddhist text *Guṇakāraṇḍavyūha*¹ and the *Svayambhūcaitya* is said to have been worshipped in Nepal from the time immemorable as *Ādibuddha*, who is regarded as the highest deity of the Buddhist Pantheon in *Vajrayāna* and the originator even of the five *Dhyāni Buddhas*,² it is thus most probable that *Svayambhūcaitya* was worshipped as *Ādibuddha* as early as the beginning of the 7th Century A.D. in Nepal. The conception of *Ādi-Buddha* is said to be Nepalese who believe that *Ādi-Buddha* lies in the stūpa of *Svayambhūnātha*. A few Nepalese inscriptions of the *Licchavi* period mention the prevalent of the worship of several *Vajrayāna* deities in Nepal in the 7th Century A.D. *Tyagaltol* inscription of the time of *Aṃśuvarma* is a record of worshipping *Akṣobhya Tathāgata*, *Samantabhadra*, *Śākyamuni*, *Maitreya*, *Samantakusuma Buddha*, *Kumāra Mañjuśrī* and *Amitābha* of *Sukhāvatī*. According to the Chinese account of 657 A.D. Five *Dhyāni Buddhas* as well as the *Maitreya Buddha* were worshipped in Nepal as early as the middle of the 7th Century A.D. Dr. B. Bhattacharyya writes that the *Dhyāni Buddhas* were the definite product of Tantric Buddhism.³ Thus *Dhyāni Buddhas*, *Maitreya Buddha*, *Mañjuśrī* and other *Buddhas* and *poṭhisattvas* mentioned above were worshipped most probably by the followers

1. Alice Getty, *Gods of Northern Buddhism* 1962, Pp. 2-6; *Regni Medieval Nepal*, Vol. I. P. 567.

2. B. Bhattacharyya, *Ibid*, P. 43.

3. *Vajracarya Ibid*, No.98, P.387, *Purnima*, Vol.5, P.73.

of the Vajrayāna School of Buddhism in Nepal in the 7th Century A.D. Gorkha Gorakhaath cave inscription of Sivadeva II dated samvat 122¹ (A.D. 698) records the donation of lands for the maintenance of the 'Kāraṇapūjā' of Vajrabhairavabhaddāraka. Vajrabhairava is undoubtedly a Buddhist deity belonging to the Vajrayāna School of Buddhism. Buddhist mss. 'Mañjuśrīyākhyā Vajrabhairava Yogatantram'² and 'Abhidhānottaram nāma Mahātāṇtram'³, bear the evidence of this fact. This inscription therefore is the evidence of the prevalence of the worship of Vajrayāna Buddhist deities not only in the Nepal valley but also in the hill region, Gorkha, of Nepal. The cabahil inscription of about the time of Narendradeva⁴, which is inscribed on a mandala shaped stone slab, is a record of the religious gift of one Śākyabhikṣu who appears to have been set up the Dharma dhātu Maṇḍala as a pious act. Thus from the different documents mentioned above it is quite certain that there were three Yānas in Buddhism in Nepal as early as the 7th century A.D. and the Vajrayāna School of Buddhism got wide publicity not only in the Nepal Valley but also in the hill regions of Nepal within the 7th Century A.D.

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1. Vajracarya, Ibid, No.141, Pp. 523-525; Yogi Naraharinatha, Itihas, Prakas anka-1; "Gorkhako Aitihasik Samagri, ed. Tribhuvan University, Nepal.
 2. Vrhatsucipatram, Ibid, Vol.VII, I.P.10.No.IV 33(16), the 26th Patala of this ms. is entitled 'Vajrabhairava Krodha-dhipatisamputotghata.'
 3. Vrhatsucipatram, Vol.VII, Pt.II, P.87, No.IV 19(136); It ends, Sri Odiyanayoginipithat Sri Mahavajrabhairava Cakralakṣanam Tantródhṛta Kalpaikādesa Pathita siddi Sri Sri Vajramahabhairavamahisamukhasya Siddhisadhana Kalpa Samāptahī - - Ye dharna
 4. Vajracarya, Ibid, No.121 P.456, Purnima Ibid, Vol.24 P.336.

The history of Nepal of the period between the time of Jayadeva 11 (A.D.705-740) and the time of Sankaradeva (A.D.920) is practically unknown to us for lack of reliable historical documents. In this connection Dr. Regmi observes, " Since this date (998 A.D.) we enter the ¹ realm of positive history as attested by the date of colophons". For the same reason we are quite in the dark about the history of Buddhism in Nepal of this period. However, the Nepalese Chronicles throw some light on the subject of this period. In this connection/ Dr. Ram writes that Saṅkarācārya and his disciples controlled the activities of the Nepalese Buddhists during the period A.D. 788-850, and Gorakhanātha and his disciples suppressed the Nepalese Buddhism during the period A.D. 850-900². He further states that revival of Nepalese Buddhism began since 940 A.D.³

A few dated Buddhist mss. belonging to the last quarter of the 9th Century A.D. are found in Nepal. The earliest known Buddhist ms. with NS. is Astasāhasrikā Prajñāpāramitā of NS.3 (= 883). Tantric Buddhist texts with NS were copied in the beginning of the 10th Centy. A.D. ~~pañcāṅkṣā~~ ⁵ Guhyāvalivṛtti, Yoga-ratnamālā of NS.37-39 (=A.D.917-919) are collected by D.Wright for Cam.Bri. Lib. Since the 10th Century A.D. Tibetan Buddhist's began to visit Nepal for study Buddhism. Nepal became a centre of Buddhist learning and practices. So numerous Tibetan Buddhist and a few Indian Scholar came to Nepal in the 11th and 12th Centuries to learn Buddhism and for Tantric practices. Various Tantric texts were copied and studied in Nepal during this period.

1. Regmi. Op.Cit. Pp. 19, 113.
2. Br. Ram. Op. Cit. Pp.76-86.
3. Ibid, p. 86.
4. Wright's Op.Cit., P. 224, No.Add 1465.
5. Ibid, P.227, (Unpublished).

Tantric Buddhist texts on ritualism became very popular in Nepal since the middle of the 11th Century and onwards. Atīśa also visited Nepal in 1040 A.D. Vajrācārya Kriyāsamuccaya was copied in Nepal in 1190 A.D. but the earliest notice of Vajrācārya is found in Ms. Man-¹thānabhairava Tantra of NS.306(= 1186 A.D.) But from the records it is not known whether this priest class adopted married life or not as early as the 12th Cent.A.D. However, the earliest reference to married Śākyabhikṣu is in a manuscript of the time of Jayasīma malla-²deva (A.D.1271 - 1274 A.D.) The earliest notice of married Vajrācārya is found in the inscription of NS.535(=A.D.1415).³ The earliest reference to a Brahmācāryya Bhikṣu who lived in a monastery with his wife and children is in an inscription of NS.635⁴ (= A.D. 1515). All the Brahmācārya Bhikṣus adopted domestic life before the reign of Siddhinara-sīma malla (1620-1661 A.D.). Thus all kinds of Buddhist monks in Nepal adopted married life since the 7th Century A.D. and onwards. However, most probably a few Buddhist monks and nuns led celibate life throughout the ages

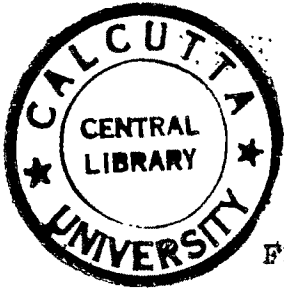
The greatest Number of architectural Buddhist monuments was built in the late medieval period particularly in the 16th and the 17th Centuries A.D. when the influence of Tantric Buddhism reached its climax. It appears that the revolution of Vajrayāna Buddhism was completed in the 17th Century A.D. A full pledged picture of Vajrayāna Buddhism is found in the Nepalese Buddhist temples and monasteries of the 17th Century A.D. All these buildings of the 16th and 17th Centuries are existing still now with some alterations and additions.

1. Darb.Lib.Cat.II.218.1).

2- NVPBSP, Pt. I. P. 99.

3. Sakya & Vaidya, Op. Cit. No.9.

4. Regmi, Op.Cit. Pt.III, No.LXL.



From the different materials available so far it is quite evident that throughout the ages from the 5th Century A.D. to the 18th Century A.D. the propagation of Buddhism in Nepal by different Buddhist scholars, the patronage^{of} Nepalese Kings and nobles to Buddhism in Nepal, and the different acts of piety by the Buddhist lay-society as well as by the Buddhist monks and nuns in Nepal helped the spread of Buddhism in Nepal far and wide.

SECTION I

PROPAGATION OF BUDDHISM IN NEPAL BY DIFFERENT BUDDHIST PREACHERS

Different Buddhist Texts¹ of both the Hīnayānists and the Mahāyānists contain passages extolling the merits of preaching the religion and conversion. All these passages in the Buddhist Texts¹ seem to have inspired all the Buddhist scholars including the Buddhist monks and nuns of all sects and of all ages to propagate Buddhism at home and abroad. The history of Buddhism in Nepal reveals that the Hīnayānists as well as the Mahāyānists exerted utmost for the propagation of Saddharma (Buddhism) and conversion of non-Buddhist^{to Buddhism} either as lay devotees or as monks and spread of Buddhism far and wide.

It appears that in preaching Buddhism in ancient Nepal during the Licchavi period the Buddhist evange lists attached great importance to the stories narrated in the Jātakas and Avadānas. The devotees were very much impressed with these Jataka stories. The Cabahil Buddhist Caitya inscription² of about the time of Maṇadeva I (A.D. 464 - 506) records the existence of various pictures depicted

1. Dhammapada (V.334), Siksāsamuccaya, Saddharmapundarika, etc.

2. Vajracarya, op. cit., No. 1.

from the scenes described in the 'Kinnari Jātaka.' Sharpiṇ inscription of Anśuvarma's time¹ mentions that Anśuvarma followed the instance of the Bodhisattva, who helped a beggar by offering his own body, wealth, head, hand, etc. and performed meritorious deeds for the welfare of his subjects. This inscription also indicates that Jātaka-stories of the Buddhists were very popular in ancient Nepal. A few Buddhist manuscripts belonging to the Licchavi period are discovered and preserved in Nepal.² These Buddhist Texts undoubtedly helped the Buddhist preachers to a great extent in preaching Buddhism in ancient Nepal. The Buddhist preachers had to hold disputations on religious matters with the non Buddhists in preaching their faith. Harigaon Garuḍa Pillar inscription of the time of Vasantadeva³ is the reliable evidence of the propagation of Buddhism in Nepal in the beginning of the 6th Century A.D. by the Buddhist preachers with great difficulties against the strong opposition of the followers of Saiva-Viṣṇuism to the doctrines of Buddhism. In this inscription the Buddhists are called wrong arguers, persons of evil wisdom and athi^ests, who always mislead the people. This record indicates that Anuparama, the compser of the verses in this inscription, disliked the doctrines of the Buddha as he talked ill of it. This record is also an evidence of holding of all disputations on religions matters by the Buddhist preachers with the followers of Saiva-Viṣṇuism to assert their influence and increase their following. This record further indicates the extend of feud between the followers of Buddhism and Viṣṇuism in ancient Nepal.

1. D.Vajracarya, Op.Cit., No. 88; Abhilekha Sangraha-9.

2. CPMDN, Op.Cit. Vol-2, NVPBSP; - MS. Mahayanasutra Ratnaketupari-vartah, Vinaya in Pali; Satasahasrika Prajnaparanita Etc.

3. D.Vajracarya, Op.Cit., No. 35, Levi, Op.Cit. No. 4; Gnoli; No. XI, Sanskrit-sandesh 2.

However, as a result of the ceaseless effort of the Buddhists preachers to propagate Buddhism in Nepal in the Licchavi period a few kings and nobles of the country seem to have been converted to Buddhism and most of the rulers although they were the followers of Saiva - Visnuism, rendered obedience to Buddha and other Buddhist deities having made contribution to Buddhist monasteries and caityas and guarded the privileges of the monks and monasteries of Nepal. As already observed, the Licchavi king Vrsadeva (A.D. 383-408) was converted to Buddhism. According to the Chinese pilgrim Hiuen Tsang the kings of Nepal were Ksatriya Licchavis, and they were ¹ eminent scholars and had deep faith in Buddhism. In this connection Dr. D.R. Regmi observes "Hiuen Tsang spoke of Narendradeva's predecessor, either Dhruvadeva or Bhimarjunadeva. In all probability they followed primarily Buddhist faith as no epithets suggesting their devoting to saivite- visnuite deities appear with their names in the inscriptions." The change² inscription of Sivadeva ³ 1 (590-605 A.D.) mentions a place called 'Bharavisramanasthana' which is identified by Dr. Regmi as a 'Place of a Buddhist monk known by name *We know, that one great poet of the 6th Century A.D. named Bharavi* Bharavi⁴ compiled the great epic Kirātārjunīya.' But Mr. Hari Ram Josi, a Nepalese writer, writes that the great poet Bharavi, the author of 'Kirātārjunīya', was converted to Buddhism changing his former faith and became a Buddhist monk.⁵ Bharavisramana of this inscription was undoubtedly a prominent Buddhist monk. He might be identified with the author of the Kirātārjunīya because of the similarity of names and their time of appearance. Lagan Tole inscription of the time of Ramadeva⁶ records the religious gift of a very

1. T. Watters, Ibid, pp. 83-85. 2. Regmi, Ancient Nepal.

3. Vajracarya, Ibid, No. 58, pp 233-234, Gnoli Ibid, XXXIV,

4. Regmi, Ibid, 1969, p. 268.

5. Hari Ram Josi, Nepali Samskriti (Nepali); Kathmandu, V.S. 2028, p.9.

6. Vajracarya, Ibid, No. 40.

pious Buddhist by devotee named Manigupta and his wife Mahendramati who installed an image of 'Bhagavata Āryyāvalokiteśvara.' Dhanavajra Vajracarya writes that Manigupta seems to have been a Abhir Gupta of the Licchavi period who dis^liked Buddhism.¹ So this inscription seems to be an evidence of the conversion of some of the followers of Saiva-Visnuism to Buddhism during the Licchavi period in Nepal. Such instances of conversion of the Non-Buddhists to Buddhism may be multiplied.

P A R T I

NEPALESE BUDDHIST SCHOLARS AT HOME AND ABROAD

We have ^seen before that there were above 2,000 Buddhist monks in Nepal in the thirties of the 7th Century A.D. There is no denying the fact that many of them were monk-scholars. But unfortunately Nepalese source materials are almost quite silent in this regard. Only one or two names of Nepalese Buddhist monk scholars are found in the Nepales inscriptions of the Licchavi period. But from the Tibetan materials we know that there were a few prominent Buddhist scholars in Nepal since the 7th century only and onward. Even these Tibetan sources refer to only those Buddhist scholars of Nepal from whom the Tibetans received teachings on Buddhism. Because of the ^ed^Λarth of records we are quite in the dark about the rest of the Buddhist scholars in Nepal. According to the documents discovered uptil now throughout the five hundred years from the 8th century A.D. to the 12th Century A.D. Nepal maintained as intimate cultural link with

1. Vajracarya, *Ibid*, Exp. 178.

the kingdom of the Pala rulers exchanging scholars with the university centres in Bengal and Bihar, where Buddhist culture with special reference to tantric practices, was studied. For a long time since the Buddhist institutions in Nalanda and Vikramasila were founded, Nepalese scholars used to study in these centres of learning and they in turn did a lot of preaching work in Nepal and Tibet. In the 10th Century A.D. the Nepalese Buddhists came into a close contact with the monks of the monastic universities of Bengal and Bihar. Dr. R. Ram has collected the names of some eminent Nepalese Buddhist preachers from the Tibetan Chronicle 'The Blue Annals' and writes, " During this period [A.D. 978-1026] famous Nepalese Buddhist scholars were pham,athin-pa, Dharmamati, Dus-khor-pa, Than Chun ba, Bhadanta, Bodhibhadra, Sunyasri, Vagisvara, Vajrapani, Maitri-pa, Krishnapada, Dza-ham, Santibhadra and Indraruchi. All these Nepalese Buddhist scholars were highly qualified and quite well-known to the northern Buddhist countries. Their houses and residential places in Nepal were just like teaching institutions which the Buddhist monks of Tibet always visited. All were the Vajracharyas of Nepal. They had constant link with Indian Buddhist scholars whom they frequently consulted. Thus they always maintained up-to-date and ready made views with the stamp of Nepalese Buddhism which they finally imparted to the interested Tibetans. In this way they were busily engaged in teaching profession in their country." Gos, a Tibetan lo-ta^apa (interpreter) who was flourishing during the period between A.D. 978 and A.D. 1026, studied under seventy-two Buddhist teachers in Nepal of which two were the Dakinis.

1. Dr. Ram A History of Buddhism in Nepal A.D. 704-1396, Patna 1977. Pp. 98-99.

E NEPALESE BUDDHIST SCHOLARS IN NEPAL

From the Nepalese as well as the Tibetan source materials it looks quite certain that a large number of Nepalese Buddhist scholars did a lot of preaching work in Nepal and helped the spread of Buddhism throughout the country. A prominent Nepalese Buddhist monk named 'Bharavisramana' is figured in the changu inscription of Sivadeva I (590 A.D. - 605 A.D.)¹ But nothing is known about his activities in Nepal. Another prominent scholar named Buddhakīrti, probably a Buddhist monk scholar, is figured in the Pasupati inscription of Jayadeva II dated Samvat 157 (= A.D. 733-34)² which consists of thirty four verses of which five verses are composed by King himself and the rest twenty nine verses are composed by Buddha Kīrti out of his compassion on the king. According to Dr. Regmi Buddhakīrti was a court poet of Jayadeva II³ Mr. D. Vajracarya, however, has rightly observed that Buddha Kīrti seems to have been a Buddhist monk who was not only a great scholar but also held in high esteem in the royal court and respected by the King himself.⁴ From this inscription it is quite evident that Buddhakīrti was closely associated with the king who was influenced by Buddhism. This record mentions that Jayadeva II respected Karuṇākara Lokeshvara (Avalokiteśvara). It also appears that he adopted the Buddhist customs of offering one's own merit acquired by one's own acts of piety to others. So Buddhakīrti was also a great Buddhist monk preacher who helped the spread of Buddhism in Nepal.

The Blue Annals mentions the names of some eminent Nepalese Buddhist Scholars who were engaged in teaching activities in

3. Regmi, Ancient Nepal, 1969, p. 198, 1. Vajracarya, op-cit, No. 58
4. Vajracarya, Ibid. p. 561.
2. Vajracarya, op-cit. No. 148; BPI, No. 15; Grolli, LXXXI.

Nepal during the period between the beginning of the 11th Century A.D. and the middle of the 14th Century A.D. According to the Blue Annals Nepalese Pandit Sāntibhadra was a disciple of Sānti-pa who was the dvāra paṇḍita at the eastern gate of Vikramasīlā. He taught sanskrit language and several Vajrayāna texts to two Tibetans in Nepal in about 1008 A.D.¹ Pham-mthiṅ-pa was a famous Nepalese scholar in the Guhyasamāja system of the 11th Century A.D. Ye-rañ-ba, Atulya-vajra and Mo-ham-rdo-rje were his learned descendants. He taught to many Tibetans 'precepts of Kālacakra, 'the Cycle of Saṃvara, 'the exposition of the Cycle of Hevajra' and other Cycles, according to the system of Nāropā.² Anutapa gupta taught grammar. Vairocana gave instruction on meditation.³ Nepalese Buddhist teacher Asu's grand father was a Indian paṇḍita, [] who had come from India and was the house - priest of the [] At first he obtained many initiation rites, Tantric commentaries and hidden precepts from the Nepalese Pandit Sāntibhadra. After that he obtained secret precepts from Vajrapāṇi (b.1017) and realized the Truth. Then he became a Saint and preached the Doctrine⁴. Kanakaśrī was a great Nepalese scholar of the 11th century A.D. He taught the exposition of the Naro-pa's system in Nepal⁵ Nepalese Mahākaruṇā, who was a great upāsaka of Ye-rañ in Nepal, was a disciple of Nepalese Kanakaśrī. He was a famous scholar of the 11th century A.D. Nāropā (b.990) taught the Mantra to Prajñāraksita and the latter to the Nepalese Mahākaruṇā. Mahākārya taught many Tibetans the 'Cycle of Saṃvara and 'the exposition of the Saṃjā.⁶ Spyī-ther-pa was a

1. The Blue Annals, Pt. I, P. 68, pp. 205-206, 220.

2. Ibid, P. 395.

3. Ibid, Pt. 11, P. 849.

4. Ibid, pp. 436 - 37.

5. Ibid, pp. 383-84.

6. The Blue Annals, Pt. I, P. 71. p. 375.

Nepalese Tantric scholar of the 11th century A.D. He taught in Nepal some Tantras, including the *Śrīcatuḥpāṭha mahāyoginī tantra*¹ and others to the Tibetans¹. Nepalese Paṇḍit Samantasrī of Ye-ran in Nepal belonged to the beginning of the 12th Century A.D. He was a disciple of Mañjukīrti of Kālacakra. He was a teacher of Kālacakratāntra². Nepalese Ha-mu-dkar po taught 'vajravārāhī cycle', 'special procepts' and some texts and their initiations to the Tibetans in Nepal³. Paṇḍita Mahābodhi was the son

1. The Blue Annals, Pt. II, Pp. 399 - 402.

2. Ibid, Pt. I, Book VII, Pp. 395-96.

3. Ibid, P. 1046.

of the Nepalese Paṇḍita of Ye-raṇ, Jagadānandaśīvaśāhādra. The Tibetans obtained the initiation and 'permission' to read the Sanskrit text *Kṛyāsamuccaya* (*Vajrācārya Kṛyāsamuccaya* by Darpaṇa-ācārya), which was obtained by the Tibetans from a Nepalese merchant, from the Paṇḍita Mahābodhi at Kathmandu in Nepal¹ in about the middle of the 14th Century A.D. The Nepalese Bum-mo and the Nepalese Grags-'bum taught Doha. Nepalese Kāyasrī taught Tantras². Mahāpaṇḍita Ravindraruśi was an upāśeka of Nepal. Dharmasvāmin, a Tibetan monk, studied extensively under the Nepalese paṇḍit Ravindraruśi during the period between 1226-1234 A.D.³

NEPALESE BUDDHIST SCHOLARS IN INDIA.

From the Tibetan source materials it also looks quite certain that numerous Nepalese Buddhists went to India in different ages for higher studies in the Buddhist universities of Bengal and Bihar. Some of them were engaged in teaching works there but others returned to their mother land after finishing their studies to give the fruits of their studies to their countrymen. According to the Blue Annals, Devākāracandra, whose secret name was Sūnyatāsamādhivajra, of Nepal went to India, and met the Nepalese Ratnasrī there. He studied thereunder Ratnasrī the Samputa and the Hevajra Tantra and thus became a great scholar. Devākāracandra of Nepal was not permitted to take up ordination in Vikramasīlā Mahāvihāra.⁴ Tibetan Stens-palo-tsa-ba Tshul-Khrims' byun-gnac (1107-1190 A.D.) went to India via Nepal from Tibet and studied there extensively the Tantras and Sūtras under thirteen scholars, Nepalese Paṇḍita Nayasrī was one of them. According to the Tibetan monk Taranatha Buddhasrī was a native of Nepal. He was a śāhāvira of Vikrama-

1. The Blue Annals, Pt. II, P. 1046. 2. Ibid. Pt. I, Pp. 395-396.

3. Ibid, Pp. 366-367.

4. Ibid. Pp. 392-93.

śīlā after Śākyasribhadra. On the eve of muslim invasion of Bihar, Buddhāsri returned to his mother land. In Nepal he taught the Pāramitāyāna and the secret Mantrayāna. He observed the Tantric form of conducts.¹ But S. Levi says that Buddhāsri of Nepal, who was a sthāvira of Mahāsāṅghika in Nalanda, resumed his journey to Nepal near about 1197 A.D.² The Blue Annals mentions that Khro-phu-lo-tsa-ha, having reached Nepal in the year 1197 A.D., studied extensively the Tantras and Sūtras with the mahāpandita Buddhāsri.³

NEPALESE BUDDHIST SCHOLARS IN TIBET.

From the Tibetan source materials it is also quite evident - - that apart from the propagation of Buddhism within the boundary of Nepal, the Nepalese buddhist scholars went to Tibet for the propagation of Buddhism and Buddhist culture there since the 7th century A.D. and onward. According to the Tibetan Chronicle the Nepalese princess Bhrikuti, the wife of Srong-Tsang-Gampo, took with her from Nepal a contingent of Buddhist preachers and artists to Tibet. They helped to build a new culture for Tibet.⁴ According to Tārānātha, Buddhāsri, Ratnakīrti, Vairocana and Kanakasri - all Nepalese scholars went to Tibet as cultural ambassadors⁵. In this connection Dr. Regmi observes, " It is no exaggeration to say that in the first stage of Tibetan Renaissance Nepal and Kashmir were the only countries to help it in this direction, the people from Vikramasīlā taking up the thread only after a full hundred years. Rgyel-rabs gives in its list of

1. Taranatha, Ibid, Tr. Pp. 253-254.

2. Regmi, Op. Cit. Pt. I, P. 632, Foot-note,

3. The Blue Annals, Pt. II, Pp. 709-710.

4. Regmi, Ancient Nepal, 2nd. Ed. 1960, Pp. 125-126.

5. IHQ, XXVII, N3, P. 8.

visitors to Tibet 'Kumara from India, Śīlamanjusrī from (Rockhill, Op.Cit., P.613) Nepal, Tabuta and Ganuḷa from Kashmir.' A few more names from Nepal including that of Buddhakīrti are known from Tibetan legend in the same connection. Śīlamanjusrī, Buddhakīrti and others had done for Tibet at that time the same services as were rendered later on to Tibetans by Shantarakṣita and Padmasambhava¹. The Nepalese scholar named Buddha Kīrti who is figured in the Pasupati Inscription dated Samvat 157 (=A.D.733-34), seems to have been the same person as the Buddhakīrti of Tibetan legend mentioned by Dr. Regmi. According to the Blue Annals, when Phamthrin-pa of Nepal went to Tibet, the Mal-gyo lo-tsa-bab-lo-grosgrags obtained the samvara initiation and method of concentration from him². Dan-pa skor (b.1062 A.D.) met two Nepalese disciples of Atisa- Anutapagupta and Vairocana in Tibet. He asked Vairocana for instruction in meditation. Vairocana bestowed on him a profound meditation. He studied grammar under Anutāpagupta and mastered it within one year. As tuition fee he offered to the Nepalese three golden srans³. The master Ras-Chum-pa (b.1083) met the Nepalese Buddhist teacher Asu in Tibet and approached him for precepts⁴. The Siddha Nin-Phug-pa (b.1094 A.D.) obtained the Cycle of Phyag-Chen-Snin-pa from the Nepalese Asu⁵. r Gyal-tsha (b.1118 A.D.) followed the Nepalese, Paṇḍit Samantasrī, as one of his teacher⁶. Rwa chos-rab invited to Tibet the Paṇḍita Samantasrī of Ye-raṅ in Nepal. Rwa-lo tsa-ba invited the Nepalese Mahākaruṇā to Tibet. On his return, he sent him 1000 golden srans. He sent offering to him on 37 occasions till his death⁷. Jo-'bar listened to the precepts of the "incomplete" Mahāmpūdrā by the Nepalese Grags-pa' Bum - me in 1218 A.D.⁸

1. Regmi, Ancient Nepal, 3rd.Ed.1969, pp.338-39.

2. The Blue Annals, Op.Cit. P.382.

4. Ibid, Pt.II, Ch.VIII, pp.436-37.

6. Ibid, Pt.II, Ch.VIII, pp.705-706.

8. Ibid, pp.377-78.

3. The Blue Annals, Pt.II, p.849.

5. Ibid, Pt.II, pp.1008-1010

7. Ibid, Pt.II, p.789.

9. Ibid, Pt.I, p.195.

Zig-po Kun-grol of the 13th Century A.D. studied the Doha under the Nepalese 'Bum-me and the Nepalese Grags'-bun¹. Kun-dga'-rdo-rje also obtained the tantras of the "New" class which was handed down among his ancestors and the precepts of the Nam-nkha'skor-gsam from the Nepalese Kāyasrī. He presented Kāyasrī with about 50 golden grains and thus pleased him². Smabs-ton obtained vajravārahā cycle from the Nepalese Hamu³. Khro-phu lo-tsa (b.1173 A.D.) visited Nepal at the age of 24 and invited the Venerable Mitra to Tibet. Venerable Mitra spent 18 months with him and blessed the land of the monastery of Khro-phu. After this he invited the Mahāpandita Buddhasrī to Tibet and offered him 300 srāṇa, having assembled numerous excellent disciples there⁴. I

In Mr. S.C.Das's list of the Indian Scholars, who went to Tibet, the names of a few Nepalese scholars are mentioned. They are: Śīla Mañju, Mahāprajñā, Vajra Kīrti, Gayā Śrī and Kīrti.

PART II.

INDIAN BUDDHIST SCHOLARS IN NEPAL.

Numerous Indian Buddhist scholars came to Nepal from different parts of India in different ages and helped the spread of Buddhism in Nepal in different ways. From the Tibetan source materials available upto now it is quite evident that numerous Indian Buddhist Pandits came to Nepal from different parts of India in different periods since the 8th Century A.D. Most of them resided in Nepal for several years and went back to India or went to Tibet or China.

1. The Blue Annals, Pt.I, P.319.

2. Ibid, Pp. 395-396.

3. Ibid, Pp. 396.

4. Ibid, Pt.II, Pp.709-10.

But some of them settled in Nepal permanently, especially after the destruction of Buddhist Universities and monasteries in India by the Muslim invasion. On the eve of muslim invasion of Bihar and Bengal many Buddhist mon^{ks}-scholars took shelter in Nepal from different Buddhist Universities and monasteries of those places. Some of these monk-refugees spent the rest part of their life in Nepal but others went back to India after spending some years in Nepal and Tibet. Besides these scholars, hundreds of Indian Buddhist Pandits went to Tibet and China from different parts of India via Nepal, especially during the period from the 7th Century A.D. to the 12th Century A.D. All of them must have spent some of their time in Nepal on their way to Tibet and China as well as on their way back to India from Tibet and China. Moreover, even long after the destruction of Buddhist Universities in India a few Indian Buddhist scholars visited Nepal and Tibet occasionally for several years. It also looks quite certain that all the Indian Buddhist Pandits in Nepal spent their days in Nepal in different Buddhist cultural activities which helped the spread of Buddhism in Nepal far and wide. Some of them practised meditation and 'Yoga', some engaged in tantric practice and magical rites, and some spent their time in taking lessons on Tantras and other subjects from different distinguished teachers residing then there. On the other hand, many Indian teachers spent there time in preaching Buddhism to the Nepalese and the Tibetan People. Many people were ordained by them in Nepal. Many Nepalese and the Tibetans studied extensively the Buddhist Tantras and Sūtras with the Indian teachers. Many Buddhist texts were translated into Tibetan with the assistance of the Indian pandits in Nepal. Moreover, they brought with them many valuable Buddhist mss. with them. Some of these manuscripts were deposited in different - -

monasteries in Nepal with a view to place them at the disposal of the general public interested in copying, reciting and worshipping them. They also contributed much to the Buddhist art and architecture of Nepal. Some of them caused to be built some monasteries and temples and installed images of Buddhist deities. Some of them also might have brought with them images of important Buddhist deities during their flight to Nepal from India. Thus Indian Buddhist Pandits helped the spread of Buddhism in Nepal. The activities of some of the prominent Indian Buddhist Ācāryas in Nepal are described herein :

ĀCĀRYA SĀNTARAKṢITA : Ācārya Sāntaraksita, an eminent Bengali Buddhist Pandit of Nalanda University, resided in Nepal at least for several years in the beginning of the last quarter of the 8th Century A.D. and spent last part of his life in Tibet since the year 787 A.D. He was the High Priest of the monastery of Nalanda. He was a famous philosopher, logician and the Tantric¹. According to the Blue Annals, on his way to Bodhgaya gsaṅ-snan visited Nepal and met there with Santaraksita. On this proposal the Tibetan king Khri-sron lde-btsan (755-797 A.D.)² invited Ācārya sāntaraksita to visit Tibet from Nepal for the propagation of Buddhism. When the Tibetan gods and demigods were displeased with the propagation of Buddhism in Tibet by Sāntaraksita, the Tibetan king requested Sāntaraksita to leave Tibet. by Sāntaraksita, the Tibetan King requested Santaraksita to leave Tibet. Then Sāntaraksita decided to go back to Nepal. When Padmasambhava laid the foundation of bSam-yas Vihāra in Tibet, Sāntaraksita was invited again by the Tibetan King to visit Tibet

1. The University of Nalanda by H.D.Sankalia, Madras, 1934,

Ch.IV, P.78. Ch.V, Pp.117.

2. The Blue Annals, Pt.I ; 2500 Years of Buddhism, Delhi, 1956.

from Nepal. The great bSam-Yas (Sam-Ye) Vihara was built from the year 787 A.D. till the year 791 A.D. by the King¹. Mr. S.C. Das also tells the same story about Śāntarakṣita's visit to Tibet. On his way back to Tibet from a Pilgrimage to the Mahābodhi and Nalanda gSa-snan, a Tibetan, met with Ācārya Śāntarakṣita in Nepal and brought him to Man-Yul. He erected a monastery and took the vows of a Bodhisattva from Śāntarakṣita. The Indian Ācārya agreed to visit Tibet at his request, ~~But shortly after that he proceeded to Nepal.~~ at his request, but shortly after that he proceeded to Nepal. In course of time gSal-snan conversed with the King about Śāntarakṣita and the King succeeded to bury Ma-Zan alive by an intrigue. Then the King sent Ye-ses dvan with three companions to bring Śāntarakṣita from Nepal. They met the Ācārya in Man-Yul. When he expounded the doctrine of Buddhism in Tibet, the Tibetan gods and demigods, became wrathful and natural havoc occurred in Tibet. Thereupon, Śāntarakṣita sent back to Nepal. A short time after this Sba gsal snan proceeded to China to study Buddhism. He reached the Capital of China after six months and six days. In the meantime the King had sent his men to bring back Śāntarakṣita from Nepal but he declined to return to Tibet. When Sba gsal had returned from China, the king requested him to go to Nepal to fetch Śāntarakṣita. He went to Nepal and brought back Śāntarakṣita to Tibet.²

ĀCĀRYA PADMASAMBHĀVA : Indian Acarya Padmasambhava of Udayaga also was in Nepal while Ācārya Śāntarakṣita was residing in Nepal. Padmasambhava was an eminent tantric scholar of Nalanda University and a prominent expounder of the Yogacara School of Buddhism.³ He

1. The Blue Annals, Pt. I.

2. S.C. Das, Indian Pandits in Tibet.

3. D.L. Sankalia, Ibid, Ch. V, Pp. 118-119.

was possessed of extraordinary occult powers and mystic resources¹. He was invited by the Tibetan King Khri-sron lde-btsan (755-797 A.D.) to visit Tibet from Nepal. According to the Blue Annals, when the Tibetan king requested Santaraksita to leave Tibet, he said, "I shall go to Nepal. The Tibetan asuras are displeased ! There is in Jambudvīpa a great and learned mantrin called Padmasambhava. I shall invite him, and you king, should yourself sent an invitation to him". When Santaraksita arrived in Nepal from Tibet, Ācārya Padmasambhava happened to be there also, and the king's messengers tendered him the king's invitation to visit Tibet². S.C.Das also says, "Padmasambhava, anticipating by dint of fore-knowledge, that his services would be valued in the country of Himavat had already reached Gunthan in Man-Yul when the king's messengers met him there³."

(982-1054 A.D.)
Atīsa Dīpaṅkara Śrī Jñāna, Atīsa Dīpaṅkara Śrī Jñāna, a great Buddhist scholar of Vikramasīlā Mahāvihāra, had passed through Nepal in 1040 A.D. on his way to West Tibet and spent one year in Nepal in different religious activities. According to the Blue Annals the Tibetan King lha-btsun-pa sent his men to fetch Atīsa from the monastic University of Vikramasīlā. Atīsa and his party left India in the year 1040 A.D. and reached Nepal. In Nepal Atīsa had an auspicious dream. They spent one year in Nepal in the year 1041 A.D. and -- built the great temple of Stham Vihāra, and deposited there the provisions in support of a numerous clergy. Many people were ordained in Nepal by Atīsa. Atīsa proceeded to Tibet from Nepal in the year 1042 A.D. The Tibetan historian Taranatha gives an detailed account of Atīsa journey to West Tibet from India through Nepal. According to his account having proceeded northward Atīsa entered the country

1. S. C. Das, Ibid.
3. S.C.Das, Ibid.

2. The Blue Annals, Pt. I, P. 43.

of Nepal and he halted there for the night. Then they resumed their journey in the next morning and on crossing the top of a pass Atīśa and his party reached the sacred place of Ārya Svayambhū. The site of the sacred temple of Ārya Svayambhū had given delight to Atīśa who gazed at it constantly. Atīśa became pleased very much at the sight of these new sacred sites of Nepal. Surrounded by his disciples, including Mahārāj Bhūmisaṅgha, the royal monk, Atīśa sat under a shady tree. The Rājā of Svayambhū gave Atīśa and his party a rousing welcome to his palace. He sent his officers to escort Atīśa from a place called Krishong bro. He did him honour and reverence befitting his position of the Chief High Priest of Magadha. In the evening of the third day of the entertainment Atīśa conducted a religious service on a grand scale for furthering the prosperity of the Rājā and his people. Then they proceeded to Palpa. In a part of Palpa Gya-tson, the interpreter, died. Atīśa wrote a letter to king Naya Pāla (1040 - 55 A.D.) from that part of Palpa. ~~to avail themselves~~ Then they proceeded to a place called Holkha of Palpa to avail themselves of the hospitality of a friend of Atīśa, a Buddhist sage called ^{de}af Sthavira. Atīśa spent one month there. The deaf Sthavira heard from Atīśa a complete discourse on the Pāramitās for full six days. The Sthavira had no faith in the Mantras. Therefore, Atīśa explained to him that the way to the attainment of Bodhihood lay both in the mantras and the Pāramitās. Accordingly Atīśa wrote the work called Caryā Saṅgraha pradīpa. The Gochava translated it into Tibetan with Atīśa's assistance. Then they proceeded and reached the plain of Palpa called Palpoithon where the king Ananta Kīrti, who ruled over Nepal, held his court at that time. The king received Atīśa with much cordiality and reverence. Then an elephant was presented by Atīśa to the king

with certain instructions about his use. Atīśa requested the king to build a monastery there in return for this valuable animal. Accordingly the king built the monastery called Than-Vihāra and permitted his son Padmaprabha to be ordained as a monk-pupil of Atīśa. Padmaprobha was the first monk who was ordained by Atīśa since he left India for Tibet. When the building of the Than-Vihāra was commenced, Atīśa resumed his journey towards West Tibet. Atīśa surrounded by his companions — such as Rājā Bhūmi Saṅgha, Paṇḍit Parahit Bhadra, Paṇḍit Vīryacandra, Lochā Va Guṇ-than (Nag-tsho) and 30 other monks, altogether 35 in number, rode toward Tholin. The king of Nepal sent a large escort of 425 people upto the lake Manasarovara where an escort of 300 horsemen waited upon Atīśa to take him to the palace of West Tibet¹.

The Tibetan monk Dharmasvāmin, who visited Nepal in 1224-36 A.D., corroborates in his account the story of Atīśa's visit and stay in Nepal.²

JÑĀNĀKARA : Buddhist monk Jñānākara of Kashmir was residing in Nepal at the time of Atīśa's passing into Nirvāṇa in Tibet in the year 1054 A.D. Kashmirian Jñānākara was a disciple of Nāropa (b.990). Having received a message that Jñānākara of Kashmir had come to Nepal, Nag-tsho to-tsa-ba (b.1011 A.D.) went to Nepal from Tibet to meet him. He translated many texts assisted by Jñānākara.³

VĀGĪŚVARA KĪRTI OF VĀRĀNASĪ : Vāgīśvarakīrti, a contemporary of Atīśa, spent in Nepal second half of his life busy with magical rites⁴. According to Taranatha, Vāgīśvarakīrti of Vārānasī was the dvārapanḍita at the western gate of Vikramasīlā University. He was a śthavira of the Mahāsaṅghika school of Buddhism. He mastered both the Sūtras and the Tantras. He went to Nepal with a large number of female disci-

1. The Blue Annals, Pt. I, Book V, pp.241-247.

2. Biography of Dharmaswamin, Original Tibetan Text, deciphered and Tr. by George Roerich, Ch. II.

3. The Blue Annals, Pt. I, Page 260.

4. S. Levi, Vol-II, p.187.

disciples in the second half of his life. Thereupon his sanctity was doubted by the people of Nepal. But the king of Santapuri in Nepal erected a temple of Cakrasambara and requested him to invite a Ganacakra to inaugurate the temple.¹

VAJRAPĀṆI (b. 1017 A.D.) : According to the Blue Annals, the Indian Vajrapāṇi mastered especially the Cycle of Dohā. He went to Nepal for Tantric practice. When he was begging in Nepal, he was wondering whether he would be able to spread the Doctrine in Nepal. He thought that he would be able to do so. Later, when he reached the age of 50, he came to Ye-ran (Kathmandu) in Nepal and settled there in the year 1066 A.D. He was a direct disciple of Maitri-pā. He also studied under the Brāhmaṇa Kṛṣṇa pāda, a disciple of the Nepalese Dza-hum. In Nepal he was met by Tibetan scholars, such as 'Brog Jo-sras and others who asked him to preach the doctrine to them. He bestowed on them the doctrines given as follows: "the basic text of the Cycle of Dohā together with addenda, the nine "bits" which followed on the Sūtras, the nine "bits" of precepts which followed on the Tantra of the "Father" class, the nine "bits" which followed on the Tantras of the "Mother" class, in all 27, and bound them with the four mudrās i.e. the Karma-mudrā, the Dharmamudrā, the mahāmudrā, and the Samayamudrā. He also preached them the six "links" : the theory accompanying tradition and reasoning, meditation accompanied by experience, practice suitable for the present time, results producing benefit to others, the Path accompanied by the signs of the Inner Heat, and Initiation accompanied by precepts. Among the chief texts were : the "Seven Classes of Realization" the Sararaha I. Taranatha, *Ibid*, Tr., p.239.

of Padma Vajra, the Sakala tantra sambhava sañcodani-srīguhya-siddhi-nāma of Anāṅgavajra, the Prajñopāyavinīscayasiddhi, the Jñānasiddhi-nāma-sādhana of Indrabhūti, the Advaya siddhi-sādhana-nāma of Lakṣmīkara, the śrī Sahaja siddhi-nāma of Dombhī Heruka, the śrī oddīyānavinirgata guhya-mahāguhya tattvopadeśa of Dārīka, and the Vyaktabhāvanugatatha 'Taranatha,- siddhi composed by the Yoginī Cintā. The Essential : the three Dohās: the "King " Dohā, the " Queen" Dohā, and the " Subjects" Dohā. Further, the Sekanirdeśa-nāma composed by Maitrī-ṣa. Lesser texts, such as the Nairātmya-prakāśa and others, the Tattva-dasatīkā composed by Saha-javajra, the Sthitisamuccaya, the Vajra-pāda-nāma composed by Vajrapāṇi, the Guruparampara Kramopadeśa-nāma, the Prajñājñānaprakāśa composed by Devākaracandra, the Sekanirdeśa-panjikā composed by Rāmapāla, the caturmudrāvinīscaya composed by the ācārya Nāgārjuna. The above texts were known as the "Cycle of Lesser Texts".¹

VAJRĀDEVA : Vajradeva, a citizen of India, went to Nepal and wrote Lokeshvarasataka². According to Taranatha, Vajradeva, a great poet, a layman, went to Nepal and composed a poem criticising a heretical Yogini of Nepal. Thereupon, the Yogini cursed him with the disease of leprosy. For getting rid of the disease, he implored Avalokitesvara and composed 100 stotras eulogising him in three months. Then he visualised him and got rid of leprosy.³

ŚĀKYASRĪBHADRA : ŚĀKYASRĪBHADRA OF KASHMIR (1127-1225 A.D.) who was the Mahāpāṇḍita of Vikramasīlā, visited Nepal in the beginning of the 13th Century A.D. While he was residing in Nepal, he wrote a commentary on Saṃvarodaya for the benefit of the people

1. The Blue Annals; Part II, Book XI, pp.856-57.

2. Levi, Vol.II, p.214.

3. Taranatha, Tr., p.214.

of Nepal . According to Mr. Rahul Sāṅkṛityāyana, Śākyasrībhadra was the last hierarch of Vikramasīlā. He, accompanied by Vibhūticandra, Dānasīla and other scholars, went first to Jagaddala in the Eastern Bengal and perhaps after the destruction of it went to Nepal where from they were invited by the head of the Sa-skyā monastery and went to Tibet in 1203 A.D.² According to Taranatha, Śākyasrībhadra proceeded to Jagaddala in odivisa in the East. Having stayed there, for three years, he went to Tibet.³ According to the Blue Annals, Śākyasrībhadra of Kashmir was invited to visit Tibet from Jagattala of the East. He came to Tibet in the year 1204 A.D. He spent 10 years in Tibet. He left Tibet in the year 1214 A.D. for Kashmir.⁴

VIBHŪTICANDRA : Vibhūticandra visited Nepal in the beginning of the 13th Century A.D. According to Mr. R. Sankrityayana, after the destruction of Vikramasīlā Mahāvihāra by the Muslims, Vibhūticandra, a young scholar of Vikramasīlā and a disciple of Śākyasrībhadra, first went to Jagaddala in Eastern Bengal with his teacher Śākyasrībhadra. Then they went to Nepal from Jagaddala. From Nepal they were invited by the head of the Sa-skyā monastery. Thus they went to Tibet in 1203 A.D. MS. of Vārttikāṅkāra, which is in Vibhūticandra's handwriting, was discovered in Sa-skyā monastery in Tibet . MS. Mahākāla Cakra, which was originally belonged to Vibhūticandra, was also discovered in Shalu-Monastery in Tibet.⁵ Mr. Sankrityayana writes that according to some verses in a pla palm-leaf Vibhūticandra was not happy in his exile. At one time he left tibet and came down to Nepal on his way to India. He wrote a letter to some

1. Tucci, TPS, Vol-I, Pp.272-80. 2. JBORS, VOL.XXIII, Pt. I. P.11.
3. Taranatha, Text, P.193, Tr. P.255 4. The Blue Annals, Pt. II,
5. JBORS, Vol.-XXIII, Pt. I, P.11. Ch.XV, Pp.1064-66.
6. JBORS, Vol-XXIII, Pt. P.46.

one from Nepal.¹ According to the Blue Annals, several Tibetans learnt grammar from the Pandit Vibhūticandra in Nepal after his leaving India in the year 1204 A.D. When the Pandit Vibhūticandra was preaching grammar to about five disciples in Nepal, there came a Yogin wearing a black lion-cloth. The Yogin was Sa-ba-ri dBañ-
Athe Saclariga-Yoga, the essence of all the Tantras. Sa-ba-ri bestowed it on him.
 phyug. then Vibhūticandra requested Sa-ba-ri to bestow on him. The Yogin stayed in Nepal for 21 days and then proceeded to Kashmir. When Sa-ba-ri had left Nepal, Vibhūticandra sent a letter to Ko-brag-pa, the most famous Kalyāṇamitra of Tibet at that time, to come for receiving the profound precepts of Sa-ba-ri possessed by him. Then Ko-brag-pa (1182-1261 A.D.) deputed suitable presents to the Pandita Vibhūticandra and his retinue and requested the Pandit to visit Tibet. Then Vibhūticandra went to Tibet.² An inscription of N.S.368 (=A.D.1249) incised on the pedestal of a stone image of Ratnasambhava records the dedication of the image to the sacred memory of a nun named Sri Malayasrīri by the great Mahāyānist scholar Bibhūticandrapāl³. It looks quite certain that Bibhūticandrapāl was the Vibhūticandra of Vikramasīlā Mahāvihāra. Therefore, Vibhūticandra spent major part of his life in Nepal in various religious activities.

ĀCĀRYA RATNARAKṢITA : According to Taranatha Ācārya Ratnarak-
of Vikramasīlā
 ṣita, Mahāvihāra was one of the last of the Pandits to seek refuge in Nepal. He belonged to the Mahāsāṅghika Order. He was the master of the Mantras at Vikramasīlā University. The Great Master Ratnarakṣita was equal in knowledge with Śākyasrībhaḍra of Kashmir so -

1. JBORS, VOL. XXIII, Pt. I., Pp.13-14.

2. The Blue Annals, Pt. II, Ch. IX, P. 796.

3. Regmi, Medieval Nepal, Pt. III, P. 12, No. XXII.

far as the perfection of wisdom, teachings, and sciences generally were concerned. In logic Śākyasrī was more capable but the former was said to be more skilled in Mantras. In the exercise of spiritual and magical power they were considered equal. Having specialised in Mantrayāna, he acquired immense magical powers. Ratnaraksita had encountered many tutelary deities face to face, such as Saṃvara, Kālacakra, Yamāntaka and others. On one occasion he heard ~~the~~ the sounds of the sixteen aspects of the void expressed in the music with which the Nāgas and Asuras honour Avalokiteśvara on his holy mountain (Potala). He could impart knowledge through consecration and the dākinīs came in person to receive the appropriate glance. He prophesied the downfall of Magadha two years before it happened. Many pupils who believed in him, began to make their way to Kashmir and Nepal from that time. He left Vikramasīlā with a great number of his disciples two years before the advance of the muslims and reached Kashmir and Nepal.¹ The Tibetan monk Dharmasvāmin (1197-1264 A.D.) who visited Nepal in 1226-34 A.D., met the Guru Ratnaraksita at the Svayambhū Caitya in Nepal. He offered the Guru Ratnaraksita a Vajraghaṭā in his first meeting. When he presented the bell to the Guru Ratnaraksita had about 300 bells received as presents from perhaps as many different disciples whom he had trained. At that time six Tibetans were being initiated by Ratnaraksita. The Dharmasvāmin also obtained the initiation into the Saṃvara Cycle and others. At that time the Guru Ratnaraksita had completed the erection of several holy images and was preparing the ~~the~~ ^{rite} for the consecration ceremony in the Svayambhū Vihāra.² Dr. A.S.

1. Taranatha (Schiefner), Pp.253-55; Taranatha, Text, Pp.191-93.

2. Biography of Dharmasvamin, deciphered and translated by Dr.G.Roerich, Ch.II.

Altekar writes that Ratnaraksita was a tantrika and taught Dharmaśvāmin the maṇḍala-sādhana and Guhyasamāja works including Vajrāvali.¹ Dr. Regmi writes " Dharmaśvāmin learnt Guhyasamājjatantra ' by the method of Nāgārjuna from Guru Ratnaraksita.² Thus it is quite evident that Ācārya Ratnaraksita of Vikramasīlā University spent the last part of his life in Nepal as a Tantric Teacher, teaching different students in Nepal.

MAHĀPANDITA VANARATNA (1384-1468 A.D.) : The Venerable Great Scholar Śrī Vanaratna, who was born as the son of a king in the town of Sadnagara (modern Chittagong in East Bengal) in the year 1384 ~~Satapurī~~ A.D. came to Nepal several times and resided at the Vihāra of ~~Satapurī~~ of Svayambhū Caitya. It is said that the best of the initiations and precepts of Śrī Kālacakra originated from the Venerable Vanaratna. He came to Nepal for the first time on his way to Tibet. At the age of eight, he received the noviciate from one monk named Buddhaghosa who acted as upādhyāya and Sujataratna as Ācārya. At the age of twenty, he received the final monastic ordination from his former Upādhyāya and Ācārya. Then having become an ascetic, he journeyed to Ceylon. He spent six years there and then journeyed to the Kingdom of Kalinga in the southern India. In accordance with a prophecy to go to Tibet, he proceeded first to Nepal and obtained there from the Great Pandita Śīlasāgara the Bodhicittotpāda according to the method of the Bodhisattva caryāvatāra. He reached Tibet in 1426 A.D. and again returned to Nepal. While he was residing at the Vihāra of Santapurī of Svayambhū

1. Biography of Dharmaśvami, Ibid, Introduction, Section III.

2. Regmi, Ibid, Pt. I, P. 561.

Caitya, there came first the Buddhaghōṣa and after that Śrī Śa-ba-ri dBañ-Phyug. They drew the maṇḍala-Cakra, and bestowed on him the initiation into the Cycle of Saṃvara, and in particular the Uttara - abhiṣeka of Kālacakra, following which he experienced an immutable Bliss. Later Venerable Vanaratna erected a beautiful golden image of Vajradhara in Nepal proper. He laboured for the welfare of others by preaching various doctrines. He spent his entire time in work and concentrated mainly on meditative practice. He devoted himself exclusively to meditation at the hermitage of Govicandra in Nepal and met the Mahāśiddha Lu-i-pa and others. Having come to Nepal, two Tibetans obtained numerous precepts from the precious Great Paṇḍita and their practical application, and the accounts of the mystic experiences of the Mahāpaṇḍita. He constantly supported the beggars of Nepal by giving them food and other materials as well as satiated the fortunate ones by different kinds of doctrines. At the age of 85, he died in Nepal in 1468 A.D. He was cremated at the Raṇḍo-li burial ground situated near the hill of the Svayambhū-Caitya¹.

JINA DATTA : Having taken Buddhadatta as attendant, an Indian known as Painḍapātikā or Jinadatta proceeded to Nepal. Mahu-bhāro and Devākara Candra of Nepal obtained initiation from Painḍapātikā who imparted the Doctrine to them and bestowed on them secret precepts. Painḍapātikā was invited by Ha-mu-dkar-po of Nepal also and bestowed on him the complete initiation and secret precepts. He finally went back to India².

Apart from these famous Indian Buddhist scholars described above, the names of a few more Indian scholars, who visited Nepal, are mentioned herein : Dam-pa Sans-rgyas is as a southern Indian. He practised meditation at the Svayambhū-Caitya for four years³.

1. The Blue Annals, Pt. II, Ch. X, Pp. 797-804. 2. Ibid, Ch. VII, Pp. 392-93.
3. The Blue Annals, Pt. II, Ch. XII, P. 869.

Asu's grand father was an Indian pandita who had come from India.

He became the house-priest of the Eha-ros in Nepal.¹ An Indian

scholar named Pandita Śrīdhanawent to Nepal. He received an invita-

tion from Nepal. Two Tibetans obtained from him the initiation

and blessing, as well as the cycle of Ārya Avalokiteśvara. Finally

he proceeded to India.² Mr. S.C. Das furnishes us a list of the Indian Panditas,³

who went to Tibet via Nepal in different periods for the propaga-

tion of Buddhism. They must have stayed in Nepal at least for a

few days on their way to Tibet as well as on their way back to India

and helped the spread of Buddhism in Nepal. The list is as follows:

- (1). Śānti Raksita, (2). Padma Sambhava, (3). Dharma Kīrti, (4). Vināla Mitra, (5). Buddha Guhya, (6). Śānti-Garbha, (7). Vīśuddhi Siṃha, (8). Kamala Śīla, (9). Kusara, (10). Śaṅkara Brāhmaṇ, (11). Ananta Varman, (12). Kalyāṇa Mitra, (13). Jina Mitra, (14). Surendra Bodhi, (15). Silendra Bodhi, (16). Dāna Śūla, (17). Bodhi Mitra, (18). Muni Varana, (19). Sarvajña Deva, (20). Vidyākara Prabha, (21). Śraddhākara Varma, (22). Mukti Mitra, (23). Buddha Śrī (24). Buddha Pāla, (25). Dharma Pāla, (26). Prajñā Pāla, (27). Subhashita, (28). Prajñā Varmā, (29). Dīpaṅkara Śrījñāna, (30) Dāna Śrī (his nephew) (31). Śrī Jñāna Kīrti, (32) Saṅgha Śrī, (33) Jnana Sri of Kashmir, (34). Candra Rahula, (35). Dhira Pala, (36). Atulya Dāsa, (37) Sumati Kīrti, (38). Amara Candra, (39). Vinḍu Kumbha, (40). Kumāra Kumbha, (41) Kanaka Varma, (42). Sadbhārata. (42+) Saadharata, (43). Jayānanta, (44). Gayādhara, (45). Anogha Vajra, (46). Somanatha, (47). Sunyatā Samādhi Vajra, (48). Jñāna Vajra, (49). Prajñā Guhya, (50). Mahāyāna Vajra, (51) Vāla Candra,

1. Ibid, Ch. XI, P. 860.

2. Ibid, Ch. XIV, P. 1023.

3. S.C. Das, Indian Pandits in the land of snow.

(52). Mantra Kalukṣa, (53). Sugata Śrī, (54). Yamāri, (55). Vairocana, (56). Mañju Ghosa, (57). Sūrya Kīrti, (58). Prajñā Śrījñāna, (59). Gangadhara, (60) Dhana Gupta, (61) Samanta Śrī, (62) Nis-Kalankadeva (63) Jagat Mitra-nandi, (64). Buddhasrī Jñāna, (65). Śākya Śrī Bhadra of Kashmir, (66). Vibhūticandra, (67). Dāna Śīla (68). Saṅgha Śrī, (69). Sambhoga Vajra, (70). Ratna Śrī, (71). Kumāra, (72). Sanātana Śrī, (73) Sādhu Kīrti, (74). Vinaya Śrī, (75). Śīla Śrī, (76). Maṇḍala Śrī, (77). Vimala Śrī, (78). Darpana Ācārya, (79). Jayadeva, (80). Lakṣmikāra, (81). Ratna Śrī, (82). Ananta Śrī, (83). Rahula Śrī, a Guru from Tāmra Dvīpa (Ceylon), (84). Kīrti Paṇḍita, and others.

P A R T III.

TIBETAN BUDDHISTS IN NEPAL TO STUDY BUDDHISM.

According to the Tibetan Annals numerous Tibetan Buddhists came to Nepal from Tibet to learn Buddhism in the numerous Nepalese ^{teachers as well as that of the famous Indian Buddhist} monasteries at the feet of the learned Nepalese Buddhist scholars who resided in the different monasteries of Nepal. Some of them studied in Nepal on their way to India from Tibet and on their way back to Tibet from India. The Tibetan Buddhists also used Nepal as a base camp for their higher studies in India. Some of them spent a few years in Nepal on their way to India in order to get accustomed to the Indian climate and study with Buddhist scholars in Nepal. It appears that most of the Tibetan would learn Indian language, Sanskrit, in Nepal as one of the items of their preparations to proceed to India. All these Tibetan students went back to their homes in Tibet to give their countrymen the fruits of their studies.

The impact of the Buddhist studies in Nepal by the Tibetan students undoubtedly helped the spread of Buddhism in Nepal. A list of the names of the Tibetan Buddhists, who studied Buddhism in Nepal along with their activities in Nepal is given herein on the basis of the informations furnished by the Tibetan Chronicle, the Blue Annals :

gsal-snan, a contemporary of the Tibetan King Khri-bron Ide-btsan (755-797 A.D.), visited Nepal and met there with Ācārya Śāntarakṣita . He obtained from Śāntarakṣita a Mental Creative Effort towards Enlightenment. Then he journeyed to Bodhgayā. Kwa-'on-mchog-grags-pa, who was a contemporary and a teacher of the Tibetan monk des dge-bags 'al (b.892 A.D.) studied extensively in Nepal and India¹. In about 1008 A.D. 'Brog-mi and Stag-lo g'zön-nu brtson-grus were sent to India with a large quantity of gold. They spent one year in Nepal and learnt well the sanskrit language from the Nepalese paṇḍita Śāntibhadra. They also heard several Vajrayāna — texts from him. Then they proceeded to meet Śānti-pa, following the advice of the Nepalese Paṇḍit Śāntibhadra. Later 'Brog-mi resided in India and Nepal for 13 years and then returned to Tibet². The Venerable Mar-pa lho-brag-pa (b.1012 A.D.) spent three years in Nepal on his way to India in order to get accustomed to the climate. While he was staying in Nepal, he heard from the Nepalese spyi-ther-pa some Tantras, including the Śrīcatuḥpīṭhamahāyogīnītantrarāja and others. After three years, the Nepalese Benda-pa conducted him to Puṣpahari near Nalanda to the residence of the master Kā-ro-pa

1. The Blue Annals, Pt.I., Book-II, Pp.63-64.

2. The Blue Annals, Pt.I, P.68, Pp.205-206, 220.

(990 A.D.) while Mar-pa was going to Nepal, he happened to meet gñas Kha-rag-pa who was also going to Nepal for study. Mar-pa proceeded to India via Nepal. Later Mar-pa paid two visits to Nepal from Tibet and heard numerous doctrines from many teachers¹. Nag-tsho lo-tsā-ba (b.1011 A.D.) went to Nepal from Tibet in the year 1054 A.D. to meet the Kashmirian Jñānākara, a disciple of Nā-ro-pa. Nag-tsho translated many texts assisted by Jñānākara, the Nepalese Śāntibhadra, Kṛṣṇa-Samayavajra and others². The Tibetan monk rGyal-ba'i ses-rals, who was ordained by Atīsa, studied the practice of the Vinaya with the Vinayadhara Pretākara, a Brāhmaṇ who was very famous for his learning and stayed in Nepal. Mar-pa-Dopa (b.1043) proceeded to Nepal and India and having returned from India to Nepal, he heard the exposition of the Nā-ro-pa's system from Pham-mthiñ-pa, from the latter's younger brother Vāgtsvara and the Nepalese Kana-kasrī. He also received many instructions from the Indian Siddha Vajrapāṇi, who was then residing in Nepal. He also studied under the Brāhmaṇa Kṛṣṇapāda, a disciple of the Nepalese Dza-hūm. In Nepal he translated many Buddhist texts belonging to the Cycle of Saṃvara with the assistance of Sumatikīrti⁴. Grags-pa ses-rab, the assistance translation of Mar-pa Do-pa, studied in India and Nepal under the teachers from whom Mar-pa Do-pa had heard the Tantra⁵. rMa-lo-tsā-ba (b.1044 A.D.) met many learned men in India and Nepal⁶. A few Tibetan scholars, such as ' Brog Jo-sras and others went to Nepal and met there the Indian Vajrapāṇi (b.1017 A.D.) and asked him to preach the doctrine to them. He bestowed on them various doctrines

1. The Blue Annals, Pt.II, Book-VIII, Pp.399-402.

2. The Blue Annals, Pt.I. Book-V, Pp-260-261.

3. Ibid, Pt.I, P.35.

4. Ibid, Pt.I, Book-VII, Pp.383-84.

5. The Blue Annals, P.388.

6. Ibid, Pt.I., P.219.

of Buddhism.¹ Dam-pa skor (b.1062 A.D.) proceeded to Nepal in the company of Sba-ston, Dar-se, and Khon-ston Rin Chen at the age of 13, in the Year 1075 A.D. He studied the Kriyā and Yoga Tantras at Ya-gal in Nepal.² Rwa-lo-tsā-ba and gNan lo-tsā-ba proceeded to Nepal and India in 1076 A.D. Rwa lo-tsā-ba attended in Nepal mostly on the Nepalese Mahākarunā. He studied under Mahākarunā extensively and became very learned.³ Gos Khug-pa, who proceeded to India, had 72 paṇḍita-teachers in all, as far as Nepal. One of the Chief masters from whom he heard the exposition of the samāja was the great upāsaka of Ye-rañ in Nepal, or the Nepalese Mahākarunā.⁴ Chos-rgyal Khon-phu-ba (b.1069 A.D.) proceeded to Nepal at the age of 26 and heard the exposition of the doctrine of Maitrī-pa from Ye-rañ-ba, and the precept of the Kālacakra and the gDan-bzi' irgyud from Pham-mthiñ-pa. He also heard the Yogaratnamālā-nāma-hevajra-pañjikā and the Rin-Chen phrenba from Atulyavajra. Again he went to Nepal and met the Indian teacher Atulyavajra and heard from him the initiation into the Saṃvara Cycle together with the system of Nā-ro-pa, the Lu-Nag-Dril-gsum.⁵ Mal-gyo lo-tsā-ba blo-grags went to Nepal and thoroughly heard the Cycle of Saṃvara from Pham-mthiñpa and his brother Boddhibhadra, a disciple of Nā-ro-pa, and the Nepalese Mahākarunā, a disciple of Nepalese Kanakasrī.⁶ rNog Lo-Chen-po (1059-1109 A.D.) visited Nepal for a short while. During his stay in Nepal, he heard the Tantra from Atulya-Vajra, Varendraruci and others.⁷ Dam-pa, a contemporary of Ma-gCig (b.1062 A.D.) and Khon-phu-ba (b.1069 A.D.) having reached the cemetery of Ra-ma-doli (near

Kathmandu) in Nepal, met in various localities numerous Yogins and

1. Ibid, Pt. II, P. 856-57.

3. Ibid, Pt. I, P. 71; Ibid, P. 375.

4. Ibid, Pp. 359-61.

5. Ibid, Pt. I, Pp. 227-228.

2. Ibid, Pt. II, P. 850.

6. Ibid, P. 382.

7. Ibid, P. 325.

Siddhas¹ Se-tsha bSod-nams rgyal-mtshan proceeded to Nepal and met Pham-mthin-ba there. He heard from Pham-mthin-ba there the exposition of the Cycle of Hevajra and other cycles, according to the system of Nā-ro-pa.²

The Master-Raṅ-Chun-pa (b.1083 A.D.), having returned from India to Nepal, heard in Nepal the exposition of several Tantras including the Saṃvara-Tantra as well as other Tantras from Atulya-dāsa and others.³ Siddha Khyun-po rnal-'byor (b.1086 A.D.) having taken with him a considerable quantity of gold, journeyed to Nepal and studied there the work of a translator with the paṇḍita Vasumati. He also obtained from him the initiation into the Kriyā and Yoga-Tantras, as well as about fifty Tantric sādhanas. Atulyavajra also received him cordially. He met Anoghavajra and became his attendant and heard many doctrines. Then he heard many Tantric doctrines from Śrī Bhādrasajjāna, Vairocana, Kha-ḥe dgon-pa-ba, Kṣetravajra, Atulyavajra, Ratnavajra, the three disciples of Maitripa, De-bi-Ko-ti-ḍi-ki-ma (the dakini) Kanaśrī, and the brāhmaṇa Ratnapāla. After this he returned to Tibet. After having secured more than a thousand golden stāṇs in Tibet, he journeyed again to Nepal and obtained from Pham-mthin-pa the Saṃvaramūlatantra and the gDan-bḥi. After this he proceeded to India.⁴ Kun-dga' rdo-rje proceeded to Nepal and received from Ha-muḍkar-po the six texts (Chos-drug-Phag-mo Chos-drug) together with their initiations. But Ha-mu did not give him the special precepts. Further, he again made presents to Ha-mu and his consort, and pleased them both, and finally was given the 13 special precepts from Ha-mu. He

1. The Blue Annals, Pt. I, p. 225. 2. The Blue Annals, Op. Cit. p. 395.

3. The Blue Annals, Pt. II, Book IX, p. 729. 3. Ibid. Pt. II, pp. 436, 437.

4. Ibid, Pt. I, Book VII, pp. 395-96.

accepted as teachers *S'yon-nid Tin -'dzin* and the Indian *Vajrapāṇi* (b.1017 A.D.) who was residing in Nepal at that time.¹ *Ne-tso* obtained *Vajra Vārāṇḥ* Cycle in Nepal from the Nepalese *Ha-mu-dkar-po* himself.² The *lo-tsā-ba -blo-Idan ses-rob* also came to Nepal and studied under *Ha-mu dkar-po*.³ *Khon-phu-ba's* son *Lha-rje Zia-ba 'l' od-zer* (b.1123 A.D.). who was known as an incarnation of *Dharmapa* attended many teachers, including *Jayasena* and others in Nepal. He perceived many wonderful signs of *siddhi* performed by *Vajrapāṇi*.⁴ The *lo-tsā-ba' Phags-tshul* of *mNa'-ris*, and *Byan-sems Zia-rgyal* obtained from an Indian scholar named *paṇḍita Śrīdhana* in Nepal the initiation and blessing, as well as the Cycle of *Ārya Avalokiteśvara*.⁵ *Zig-po* of *dbus* (1125-1195 A.D.) journeyed to Nepal to practise the precepts of the Oral Tradition bestowed on him by his teacher in Tibet.⁶ *Khro-phu-lo-tsā-ba* (b.1173 A.D.) proceeded towards Nepal at the age of 24, in the year 1197 A.D., in order to study the work of a translator. In Nepal he studied extensively the *Tantras* and *Sūtras* with the *Mahāpaṇḍita Buddhasrī*. He also met there the Venerable *Mitra* and invited him to Tibet. Later he also invited *Buddhasrī* to Tibet.⁷ *Grub-pa-dpal-bzan-po* journeyed to India and Nepal. At *Ye-raṇ* in Nepal he studied Sanskrit grammar and Logic (*Nyāya*) with the *Mahāpaṇḍita Ratnarakṣita*. In Nepal he defeated the magic influence of heretics by the means of a courageous deed. He died in 1237 A.D.⁸ The great translator *bSod-nams rgya-mtsho* having been encouraged by a prophecy that he was destined to attain spiritual realization in Nepal, and obtain the mystic trance, such as the

1. The Blue Annals, Pt.I. Pp.395-96.

2. Ibid, P.396.

3. Ibid, P.396.

4. Ibid, P.396.

5. Ibid, P.396.

2. Ibid, P.396.

4. Ibid, Pp.229-30, 859.

6. Ibid. Pp. 130-31.

8. Ibid. Pt.II, Pp.44, 47, 48.

svādīṣṭa, proceeded to Nepal for the purpose. In Nepal he went to the Svayambhū Caitya also. While he was holding an assembly at the Sātapurī Vihāra, he met the Yogesvara Sa-ba-ri who gave him his blessing.¹ The Stens-pa-lo-tsā-ba Tshul-khrims' byun-gnas (1107 A.D. - 1190 A.D.) went to India via. Nepal. When he reached Nepal, he prayed to Phags-pa at Kathmandu and other images for a safe journey. Then he journeyed to India.² Chag-Dgra-bCom (1153-1216 A.D.) went to India via Nepal. He propitiated Khasarpana in order to remove danger during his journey to India and then having left Nepal, he journeyed towards India.³ Several Tibetans learnt grammar from the Paṇḍita Vibhūticandra in Nepal after his leaving India in the year 1204 A.D.⁴ The Dharmasvāmin Chag Chos-rJc-dpal (1197 A.D.-1264 A.D.) resided in Nepal for full eight years between the period 1226 - 1234 A.D., on his way to India. According to the Biography of Dharmasvāmin, having completed his studies in Tibet the Dharmasvāmin proceeded to Nepal at the age of 29. He met Guru Ratna rakṣita at Svayambhū- Caitya in Nepal. He offered one Vajraghaṇṭā to the Guru Ratnarakṣita in his first meeting. At that time six Tibetans were being initiated by the Guru Ratnarakṣita. As there was no one among them with a knowledge of the Indian language, the Dharmasvāmin had to act as an interpreter. He obtained from Ratnarakṣita five ~~within~~ initiations, such as the thirteen deities of the Saṃvara Cycle and others. He obtained many religious instructions, such as the Guhyasamāja according to the method of Nāgārjuna and the Vajrāvali from the Mahāpaṇḍita Ravindradeva who was an upāsaka endowed with fore knowledge. He listened on three occasions to the exposition of the mDo-rgyud-rtogs-pa-bc-dus-pa (Sūtratān^{tra}kalpasamgraha)⁵. The Blue

1. The Blue Annals, Ibid. Pp. 816, 821. 2. Ibid, Pp. 1052-54.

3. Ibid, Pp. 1054-56.

4. Ibid, P. 796.

5. Biography of Dharmasvāmin, Op.Cit. Sec. III, Ch. I.; The Blue Annals Pt. II, Pp. 1057-59.

Annals corroborates the account of the Biography of Dharmasvāmin in connection with the studies of the Dharmasvāmin in Nepal. Here is an extract from the Blue Annals Pt. II : "He studied with the Mahāpaṇḍita Ravindra who was an Upāsaka, the Nāgārjuna system (the Guhyasamāja-Tantra), the Vajrāvali, the mdo-rgyud rtag pa bdus-pa, and other texts."¹ Here is another extract from the Blue Annals Pt. I : "Chag Chos-rje-dpal studied extensively under the Nepalese paṇḍita Ni-ma² i dbaṅ-po³ i' od-zer (Ravindraruḍi) and also revised the translations of the commentaries on the (Guhyasamāja) Tantra, the pīṇḍikṛtasādhana and the Pañca Krama as well as others."² Dr. Regmi writes that Dharmasvāmin learnt Guhyasamājatānttra ' by the method of Nāgārjuna from Guru Ratnaraksīhaṇḍ Vajrāvali from upāsaka Mahāpaṇḍita Ravindradeva'. He also talks of having listened three times Sūtratānttra Kalpasaṅgraha from another teacher. He also writes that the Tibetan Bhikṣu read numerous books on esoterism, Tantra and pitakas at the monastery in Nepal. But Guru Ravindra taught him 'the futility of imprecations'³. After his returning from India to Nepal the Dharmasvāmin prepared numerous copies of sacred books and images.⁴ Sonston rdo-rje rgyal-mtshan went to Nepal and attended on the paṇḍita Mahendrabhadra for five years and mastered the five lesser sciences (mñon-brjod, ṣṇan-nag, sdebs-sbyor, Zlos-jar, and rtsis). He studied especially the science of grammar in Nepal. Then he proceeded to Tibet. He was a student of a Tibetan stag-sde-ba (1212-1294 A.D.).⁵ The lord of scholars dpaṅ blo-gros brtan-pa (1276 - 1342 A.D.) became a great translator from a time. He visited Nepal on seven occasions.⁶ In Tibet having found no one from whom the Tibetans could obtain the initiation of the Sanskrit text

¹ Vyāsaśuccaya by Darpaṇa -ācārya and 'permission to read it, Phags-pa gZon-mtsho-gros with his disciples, seven persons in all proceeded

1. The Blue Annals, Pt. II, P. 1057. 2. Ibid, pp. 1366-67.

3. Dr. Regmi, Medieval Nepal, Pt. I, P. 561. 4. Biography, Ibid, Sec. III, cha. XII

5. The Blue Annals, PP 784-85. 6. Ibid, pp 786-87.

to Ye-rañ in Nepal and obtained there the complete initiation and permission to read the text from the Paṇḍita Mahābodhi, the son of the Nepalese Paṇḍita Jagadānandajīvabhadra¹. In the middle of the 15th Century A.D. the Tibetan lo-tsa-bā and scholar bsod-nams rgya-mtsho came to Nepal and obtained from the precious Great Paṇḍita Vanaratna (1384-1468 A.D.) of Sadnagara (modern Chittagong, E. Bengal) numerous precepts and their practical applications, and the accounts of the mystic experiences of the Mahāpaṇḍita².

1. The Blue Annals, P.1046.
2. The Blue Annals.

P A R T IV.

CHINESE BUDDHIST MONKS IN NEPAL.

Since the 7th Century A.D. while the Chinese missions were travelling through Nepal, the Buddhist monks from China frequently visited Nepal and India. After 654 A.D. when a new route from China to India through Tibet and Nepal was discovered by a Chinese Buddhist monk, numerous Chinese monk travellers visited Nepal regularly on their way to India from China as well as on their way back to China from India. All of them spent sometime in Nepal. Some of them left the accounts of their visits where they noted how hospitable the Nepalese Government and the people were towards Chinese visitors. Undoubtedly, the visits of the Chinese monks to Nepal even for a short while helped the spread of Buddhism in Nepal. The activities of these Chinese Buddhist monks in Nepal unfortunately are not known. Therefore, only the names of a few of the Chinese Buddhist monks who visited Nepal are mentioned herein :

The Chinese Buddhist monk pilgrim Hiuen Tsang recorded an account of Buddhism in Nepal in about 637 A.D. It is said that he personally visited the Nepal Valley which is located at a distance of about 300 miles from the Capital City of the Vrizzi of ancient India. But some scholars think that Hiuen Tsang did not go to the Nepal Valley in person but took his note from the reports he got while he was staying in the capital of the Vazzis. However, he visited Kapilavastu, Lumbini-Garden, etc. which are situated in Modern Nepal. The Chinese monk pilgrims Fa-Hien (400-414 A.D.) and Hiuen Tsang (629-645 A.D.) stated in their accounts of their travelling in India that they visited the places where Krakucchanda Buddha and Konaganara Buddha were born, attained ^{Buddhahood, and obtained} to Parinirvāṇa. The ruins of ~~manee~~ manuments in honours of Krakucchanda and Konagamana Buddha are discovered at Gottihava and Nigliwa

respectively in the Western Nepal of modern time. These two Chinese Buddhist pilgrims also visited the birth place of Sakyamuni Buddha, Lumbini garden or the modern Rummindel, which lies in the Western Tarai region of Modern Nepal. They also visited Kapilavastu or the modern Taulihawa situated today in the Nepalese West Tarai. According to Beal's "Siyuki" (ii.82) Huen Tsang had visited Nepal.¹

A Chinese Buddhist monk Hsuan-Chao visited Nepal in the middle of the 7th Century A.D. He left China in 640 A.D. He was in India while the Chinese envoy Li-I-Piao, who passed through Nepal during the reign of Narendradeva in Nepal, was in Bihar. He went back to China via Nepal. In this connection Huang Sheng-Chang writes:

"In the middle of the seventh century the Chinese Buddhist Monk Hsuan Chao discovered the 'Turfan - Nepal route' a new way from China to India ~~China~~ through Tibet and Nepal. It was much shorter and easier to travel than the old one, which lay along the Tien-shah and across the Balaturgh Mountains. Leaving India for home via Nepal in the ninth lunar month of 654, Hsuan-Chao reached Loyang in Honan Province four months later. Never before had the distance between China and India been traversed in so short a time. This route was afterwards followed by Indian monks coming to China, monks going in the opposite direction, all of whom spent some time in Nepal because it was there that the Buddha was born and died.² A Chinese pilgrim named Hui Chao returned home in 729 A.D. from India passing through Nepal. He has recorded an account of his visit to the five countries of India, a portion of which was discovered in the Tunhuang Caves. Many books written at the time mention how hospitable the

1. Medieval Research, Vol-II, Pp.222-23. London, 1888.

2. Regmi, Ancient Nepal, 1969, Pp.339-40, by Bretschneider.

Nepalese Government and the people were towards Chinese visitors. The Chinese pilgrim Hui-Chao also in his account talks of hospitality he received in Nepal.¹ The Chinese Buddhist monk Ki-ye with 300 monks passed through Nepal on his way back to Tibet during the last quarter of the 10th Century A.D.²

PART V.

BUDDHIST PRIESTS IN AMBASSADORIAL MISSIONS EXCHANGED BETWEEN NEPAL & CHINA.

According to the Two T'ang Annals, a few ambassadorial missions were exchanged between Nepal and China in the middle of the 7th Century A.D. and according to the Chinese notices of the Ming period (1368-1644 A.D.) again the cultural and diplomatic missions were exchanged between Nepal and China several times in between 1384 A.D. and 1427 A.D. A few of these cultural and diplomatic missions exchanged between Nepal and China were led by the Buddhist High Priests and things of Buddhist interest were also exchanged between two countries through several missions.

In 1384 A.D. the Chinese Emperor Hung-Wu ordered the Buddhist monk Chih-Kuang (bonze Tchou-Koong) to proceed to Nepal in order to convey to the King of Nepal a letter with the imperial seal and some pieces of coloured silk. The Emperor also ordered the envoy to proceed at the same time to the Kingdom of Ti-Young-ta, Vassal of Nepal. The monk Chih-Kuang with his great knowledge of the Buddhist texts, showed talent and discrimination and was able to translate into action the intentions of the Chinese Emperor and to make

1. People's China, May, 1956; Regmi, Ancient Nepal, 1969, p. 340.

2. Levi, II, p. 166; People's China, May, 1966; Regmi, Ancient Nepal, 1969, p. 340.

manifest his virtuous thought. Then the king of Nepal named "Ma-ta-na Lo-mo" (Madanasimharāma) sent an ambassador to the Court of the Chinese Emperor to carry presents consisting of Buddha's statues of gold, little gold stūpas, sacred Buddhist texts, famous horses, and productions of the country. This ambassador arrived at the court of the Chinese Emperor in the year 1387 A.D. The Chinese Emperor Yung-lo followed his grand father's example. He ordered the monk Chih-Kuang to go again as envoy to Nepal. In reply Nepal sent a mission to bring her tribute to the Chinese Emperor in 1410 A.D. This Nepalese mission consisted of the Tibetan envoys despatched by the 'Bri-gun-pa abbots along with the Nepalese envoy.¹ L. Petch and Dr. Regmi observe that sometimes the Nepalese rulers sent also their presents to the Chinese Emperor through the abbots of Tibetan monasteries².

In this connection Dr. D.R. Regmi observes : "We may agree both with Levi and Petch that the Chinese attitude to the Rama Vardhana feudatories might have been partly determined by their understanding of the suffix Rāma after the names of the rulers of the Bhottadesa, which transcribed into Lo-mothey took to be the same as the word 'Lāmā' denoting Buddhist priesthood. The Ming-Shih history (Ch.331, f.16a) reflect this notion when it says that the 'Nepalese rulers were Buddhist monks'. The first Chinese delegation to Nepal was led by a monk and on different occasions later Tibetan monks were chosen for the purpose by the Nepalese. This is significant enough to impress that the common factor to bring China closed to Bhottadesa was Lamaic Buddhism, and a belief entertained by the Chinese that its rulers were monks like the Tibetan Lāmās.³

3. Dr. D.R. Regmi, Medieval Nepal, Pt. I, P.405.

2. Regmi, Medieval Nepal, Pt. I, P.399; L. Petch, Medieval History of Nepal, Appendix IV, pp.201-211

1. E. Bretschneider: Medieval Researches from Eastern Asiatic sources, London 1888, Vol-II, pp.222-223; in L. Petch: Medieval History of Nepal, Appendix -IV, pp.201-211

P A R T VI.
TIBETAN INFLUENCE ON NEPALESE BUDDHISM

In fact Tibetans have been instilling some new energy into the Nepalese Buddhism for a long time . In some cases the Tibetan Lāmās are the guides of the Newari monks . A certain amount of Lamaistic influence is observable in the Buddhist buildings of the Nepal valley . Obviously the Buddhist ritual has been imported from Tibet in some of the numerous Nepalese Temples in Nepal . The Tibetans have -- placed their most characteristic mark on the Svayambhū-stūpa itself . The Svayambhū stūpa is completely ringed with a framework of wrought metal in which are set revolving prayer-wheels .

It appears that some of the monasteries of Nepal are connected, in a greater or lesser degree, with the parent order in Tibet . According to the Blue Annals (P.230) the Svayambhūnātha Caitya is in the charge of the Rājā of Bhutan, the Bauddhanātha-Caitya in that of the Tibetan government . The contributions of Tibet to the stūpas of Svayambhūnātha and Bauddhanātha were no less than those of the Nepalese rulers . The Svayambhūnātha temple is under the charge of a community of Lāmās supervised by a Grand Lāmā from Tibet, who is deputed by the religious authorities at Lhasa to watch over the spiritual interests of the numerous Tibetan Pilgrims in Nepal . He is also to exercise a general superintendence over the repairs and expenditure of the stūpas of Svayambhūnātha and Bauddhanātha . There is an imprint of Tibetan Lamaism in the rituals associated with the Bauddhanātha-Caitya which is mainly worshipped by the Tibetans, and by Gurung and Tamang tribes from within Nepal . The Newari Buddhists pay their homage to the stūpa only partially . According to Mr. Waddell , Bauddhanātha Temple is one of the most celebrated places of

Lamaist pilgrimage outside Tibet. Innumerable Tibetans visit the Stūpa every winter for making their worship and offerings. According to the Blue Annals (p.230) a Tibetan hoisted on many occasions the parasol over the Svayambhūnātha-Caitya in the 12th Century A.D. According to an inscription of NS 760 (= A.D.1640) Syamarpa Lama - - came from Lhasa during the reign of Lakṣmi-narasimha Malla and repaired the Svayambhū Temple.¹ Polha-nas, a minister of Tibet repaired the stūpa of Bya-run-K'a -sol in Nepal in the thirties of the 18th Century with the money obtained from Skyid-ron (Kerrong) and Sa-dga.²

According to Stella Kramrisch, Tibetan motifs occur in traditional Nepalese painting from the 17th Century only. In the 17th Century the Tibetan tradition of painting either ousted that of - - nepal, or else it invaded it, as in a paṭaṇ of Gautama Buddha of N.S. 837 (= A.D. 1717).³ But according to Dr. Regmi some of the figures of deities were painted in the MS. of the late 17th Century A.D. and early 18th Century A.D. just when the Sino-Tibetan art influence had entered Nepal.⁴

NEPALESE BUDDHIST ARTISTS IN TIBET & CHINA.

A famous Nepalese artist of the 13th Century A.D. named A-ni-ko (1245-1306 A.D.) went to China in 1261 and entered the service of the Chinese Emperor Kubilai Khan in Peking as an artist of repute and reached the highest post of the state in that sphere and died

1. Wright, History of Nepal, p.146.

2. Petech, China and Tibet in the 18th Century, 1950, p.109.

3. Journal of the Indian Society of Oriental Art, Vol. I, No. 2, Dec. 1933, pp. 143-44, Nepalese Painting.

4. Dr. D.R. Regmi, Op.Cit. Pt. II. P. 981.

there in 1306 A.D. A-ni-KO's journey to China opened a new chapter in the history of the relation between Nepal and China. The account of A-ni-KO's activities in China proves that Nepal's contribution to art and architecture of China was great.

The information about A-ni-ko as gleaned from the Chinese records¹ is given below in brief.:

In 1260 A.D. Gublai Khan, the Emperor of China, wanted to erect a stūpa of gold in Ihasa. Therefore, he ordered the Sā-Skya abbot P'ags-pa, his spiritual teacher, for this purpose. P'ags-pa wrote to the king of Nepal for a contingent of artists for erecting the stūpa of gold. The king of Nepal, Jayabhīmadeva (1250-1271 A.D.), collected 80 artists. A-ni-ko was one of them. A-ni-Ko was a descendant of the royal family of Nepal. When A-ni-Ko was a little¹ older, he could recite all the Buddhist texts by heart and could understand the meaning of them from beginning to end. He had mastered the art of casting in bronze at the age of 17 years. Then he was chosen as the leader of the 80 artists, although he was then only seventeen years old. A-ni-ko reached Sa-Skya monastery in 1261 A.D. and worked there for sometime to the supreme satisfaction of the Head Lama. Having impressed with A-ni-KO's ability and skill, P'ags-pa later chose him to join the Imperial Service in Peking. A-ni-Ko had entered the service of the Emperor of China in Peking in 1261 A.D. and cast many statues for the Buddhist monasteries of Shang-tu and Ta-tu in Peking. In 1274 A.D. A-ni-Ko became general director of all the workers in bronze by dint of his hard work and his skill. In 1278 A.D. he was appointed controller of all the art services in the Chinese Empire. He died in China in the year 1306 A.D.

¹ Yuan-shi, ch. 203 ff.; A. Petech, pp. 235-38; Regmi, Op. Cit. Pt. I. pp. 99-100.

SECTION II

PATRONAGE OF KINGS, NOBLES, AND OTHERS TO BUDDHISM
IN NEPAL.

Tolerance, sympathy and piety formed the cornerstone of the policy of the court of the rulers of Nepal of all ages. Reverence to the creeds of all sects and respect and obeisance to deities irrespective of the religious sect, in which they were associated, was the basis of their religious policy. Although almost all the rulers of Nepal were the followers of Saiva - visnuism, they rendered obedience to Buddha and other Buddhist deities, and their contributions to Buddhist monasteries, Caiyas and Temples were equally magnificent as they were towards Saiva and Vaisnava deities and their institutions and they guarded jealously the privileges of the Buddhist monks and monasteries. The patronage of the kings of Nepal to Buddhism helped the spread of Buddhism very rapidly far and wide. There is no ~~After~~ *Kings of Nepal of all ages actively aided the spread of Buddhism in Nepal,* evidence that all the ~~but~~ *yet it is a great gain to Buddhism* that they did not actively oppose its propagation in their kingdoms. The mere tolerance of the activities of the Buddhist evangelists within their kingdoms should be taken as a favourable circumstance in the spread of Buddhism in Nepal. The patronage of ministers, nobles and wealthy citizens of Nepal also helped the spread of Buddhism in Nepal to a very great extent. An account of the patronages of the Nepalese Kings, Nobles and Wealthy persons to Buddhism in Nepal is given in brief herein :

PART I.

THE KINGS OF NEPAL : A.D. 400 - 880.

^{Circa} ~~Vrsadeva~~ ^{Vrsadeva} ~~(383 - 408)~~ ¹ was a great patron of Buddhism in Nepal

In the Pasupati inscription of Samvat 157¹ Vṛṣadeva is called as the supporter of Sugata's (Buddha's) doctrine. According to the later Chronicle B² having forsaken his ancestral faith, Vṛṣadeva took Buddhism giving to it indirect patronage². According to the Bhāṣāvamsāvalī³ Vṛṣadeva caused to be built cābahil caitya. The Gopālrajāvamsāvalī states that Vṛṣadeva caused to be built sinagumvihāra (Svayambhū) caitya⁴. The Bhāṣāvamsāvalī also support the Gopālrajāvamsāvalī in this respect⁵. According to D. Wright's Chronicle⁶ Vṛṣadeva would feed vajrayoginī daily before taking his own meals. He repaired the Caitya built by Dharmadatta. He also built several monasteries for Buddhist monks. He installed an image of Dharma-rāja Lokeshvara and an image of pañca Buddha. Whatever maybe the fact, undoubtedly Vṛṣadeva was the supporter of Buddha's doctrine and patronized it.

SAṆKARADEVA (CIRCA 403-433 A.D.): Vṛṣadeva's son Saṅkaradeva is said to have patronized Buddhism. According to the Sanskrit Chronicle⁷ Buddhism was introduced into Nepal during the reign of *who had patronised the religion. Wright's chronicle says that Saṅkaradeva* Saṅkaradeva, built Mayura-varṇa Vihāra at Patan and installed an image of Śākyasiṃha Buddha⁸.

DHARMADEVA (CIRCA 437-464 A.D.): Dharmadeva son of Saṅkaradeva, is also said to have patronized Buddhism. According to V¹ (f. 21ka)⁹ Dharmadeva established Rāja Vihāra Dharmacaityabhāṭṭārika. Wright's Chronicle says that Dharmadeva repaired the Dharmad¹⁰Caitya built by King Dharmadatta.

MĀNADEVA (464-503 A.D.): Mānadeva, son of Dharmadeva, was a

1. Vajracarya, Op.Cit. No.148.; BLI, No.15.

2. Regmi, Op.Cit. 3rd Ed. P.157.

3. Vajracarya, Op.Cit. P.3.; Puratattvavibhaga, Nepal, Bhasavamsavali, P.56.

4. Regmi, Pt. III, P.116, P.20Ka.

5. Vajracarya, Op.Cit. P.77.

6. Wright, Op.Cit. P.78.

7. Regmi, Op.Cit. 3rd Ed. P.280.

8. Wright, Op.Cit. P.83.

9. Regmi, Op.Cit. Pt. III, P.116.

10. Wright, Op.Cit. P.83.

great patron of Buddhism. According to the Gopālrajāvaṃśāvalī¹ Manadeva I killed his father unknowingly. But this was a great sin committed by him. So Manadeva I set up many Buddhist monasteries as a penance. One was named after himself. This was called Māna Vihāra. This Chronicle further states that having killed his father unknowingly, as a penance Mānadeva practised meditation in Guṃ Vihāra. By the influence of his meditation a large Caitya emerged. Thus a large Caitya was established in Guṃ Vihāra by the king Manadeva. The Bhāsāvamaśavālī also mentioned that Manadeva went to Vajrayoginī temple and practised meditation there and built a Caitya.² According to later chronicle group B² Mānadeva was a Buddhist who had killed his father earlier. Mānadeva built the Khāsa Caitya generally known as Baddhanātha.³ According to Wright's Chronicle Mānadeva built Khāsa Caitya and Cakra Vihāra near Matirājya in Patan. Now this Vihāra is known by the name of Mānadeva sanskārit-Cakra-mahāvihāra.⁴ Māna Vihāra is figured in the Harigaon inscription of Ansuvarma dated Samvat 32⁵ (A.D. 600-605) and the Yangubahal inscription of Narendradeva of Samvat - 103⁶ (= A.D. 679). Māna Vihāra is also figured in the Svayambū inscription of Manadeva's time.⁷ Mr. Dhanavajra Vajracarya states that Śrī Māna Vihāra was built by the king Manadeva. Moreover, there is no doubt that Śrī Māna Vihāra was built by the King Manadeva I in Patan. The influence of Buddhism on the King Manadeva I is noticeable in his inscription dated Samvat 396⁸ in which it is stated that by worshipping the god Siva one can be freed from the

1. Regmi, Op.Cit., Pt. III, P. 116, f20kha. 2. Purnima 9 anka, P. 9.
3. Regmi, Ibid, P. 128. 4. Wright, Op.Cit. P. P. 83.
5. Vajracarya, Op.Cit. No. 77; Levi, No. 14.; Gnoli XXXVI; Purnima, 14.
6. Gnoli, LXXIV.; Levi, No. 20.
7. Vajracarya, Ibid, No. 18; Purnima-9.
8. Vajracarya, Ibid, No. 7.

sufferings caused by the birth, death and diseases. Moreover, the king Manadeva prayed to Lord Siva for ceasing all sorts of miseries of all men by the power of the merits acquired by him. It appears that the idea of ceasing the sufferings, caused by the birth, death and diseases, stated in this inscription, is of Buddhist inspiration. The prayer for ceasing all sorts of miseries of all men at the cost of merits acquired by the king Mānadeva is also of the inspiration of the Mahāyāna School of Buddhism.¹ In this connection Mr. D. Vajracarya also holds the similar view.¹

SIVADEVA I (590-605 A.D.): Sivadeva I was a great patron of Buddhism. He built a Buddhist Monastery named after himself. It was called Śrī Sivadeva Vihāra which is figured in the Narendra Deva's inscriptions of Vajraghara² in the Pasupati area and Yangubahal³ in Patan dated 103 (=A.D. 679). According to Wright's chronicle⁴ Sivadeva was converted to Buddhism to obtain salvation after his death. He built a Vihāra in which he placed images of Svayambhū and Śākyamuni Buddha. Then he himself became a Buddhist monk but after four days he left the state of monkhood. Then the king installed an image of Buddha on his own Vihāra and meditated and worshipped there daily⁵. The Gopalrājā Vamsāvalī states that Sivadeva, who was conquered by Campadeva coming from Bhota, was extremely devoted to Buddhism, and built a monastery in his name. It further states that the King Sivadeva built the large Khasaucity in the Vihāra.⁵

AMBUVARMA (598-623 A.D.): Ambuvarma was a great patron of Buddhism. The sanctity of Buddhist monks and monasteries was well pre-

1. Vajracarya, op. cit., No. 7, p. 43. 2. Vajracarya, Ibid., No. 143.

3. Vajracarya, No. 133; Gnoli LXXIV. Gnoli, LXXIII; BLI, 13, Levi, No. 20. Purnima-14. 4. Wright's op. cit. p. 85.

5. Regmi, op. cit. Pt. III, p. 117., (f. 21B).

served and honourably maintained under him. Although he was a follower of Saivism, he respected the creeds of all sects equally as a measure of harmonious understanding between the rulers and the ruled, as well as between the different sects and communities. Āṇṣuvarma's Harigaon Inscription of samvat 32(= A.D.600)¹, which contains an address issued to the peasants and families of the Harigaon Village asking them to contribute certain donations to the Saivite, Vaisnavite and Buddhist religious organisations, shows that Āṇṣuvarma's contributions to Buddhist monasteries were equally magnificent as they were towards Saiva and Vaisnava institutions. He adopted the symbols of the wheel of Law between two deer in his Bungmati inscription of Samvat 34². His love and devotion to Buddhism are expressed by the adoption of Buddhist symbols in his inscription. According to the Gopālrajāvansāvatī (f.226) Śrī Rājavihāra was built by Āṇṣuvarma. The Pharpin inscription of the time of Āṇṣuvarma³ records that Āṇṣuvarma constructed a water conduit in a Buddhist monastery. Āṇṣuvarma is described here as a Bodhisattva who offered his own body, wealth, head, hands, etc. to a beggar. In the Gokarna inscription of Āṇṣuvarma, Āṇṣuvarma issued an order in connection with Svayambhū Caitya. Dr. Regmi observes that Āṇṣuvarma was in no way a bigot or a Saivite. If honouring deities were the criterion, he could by any standard be a Buddhist as well.⁴

NARENDRADEVA (642-43 to 685 A.D.): Narendradeva was a great patron of Buddhism, although he was a follower of Saivism. Narendradeva's inscriptions of Vajraghara⁵ in the Pasupati area and Yangubahal⁶

1. Vajracarya, Op.Cit.No.77, Gnoli, No.XXXVI; Levi, No.14.

2. Vajracarya, Ibid, No.71, Gnoli, No.XXXIX.; BLI No.6.

3. Vajracarya, Ibid, No.88; Abhilekha-Samgraha No.9.

4. Regmi, Op.Cit.

3rd Ed.P.173.

5. Ibid, No. 133.

in Patan dated Samvat 103 are Charters issued to two localities where an 'agrahāra' was created for the benefit of Buddhist Ārya-bhikṣusaṅgha coming from all quarters and living in Sivadeva Vihāra by the ruler himself. By decrees issued through these inscriptions the Āryabhikṣusaṅgha became the absolute proprietor and landlord of any property within the confines of the agrahāra specified. His reverence to Buddhism is also expressed by the representation of Buddhist wheel of law (Dharmacakra) between two deer in his inscription of Samvat 89 lying in the temple of Vatūka Bhairava¹. The memoir of Chinese Wang Huen T'se, who visited Nepal in 657 A.D. states that Narendradeva used to wear a broloc belt ornamented with the figure of the Buddha². Narendradeva also encouraged the propagation of Buddhism by affixing his signature in a copy of the MS. Prajñāpāramitā in Śrī-Vihāra³. According to Wright's chronicle Narendradeva⁴ relinquished the world in his old age and went to live as a Buddhist recluse. Lokasvara Matsyendranātha (Avalokiteśvara) entered into Nepal for the first time by the assistance of Narendradeva⁵. Narendradeva offered the book Prajñāpāramitā to his younger daughter before his death⁶. Mr. S. Levi says writes that Narendradeva always kept an image of Buddha with him as a magical charm although he was a Śaivite.

SIVADEVA II (A.D. 693-705) : In Gorakhaṣṭha cave inscription⁵ of Sivadeva II dated Samvat 122 (= A.D. 698) Sivadeva II issued an order in connection with the worship of Vajrabhairava Vajrabhairava, who is a Buddhist deity of the Vajrayānists, from Kailāśakūṭa Bhavana. Thus he indirectly encouraged the worship of the Vajrayānist deities.

1. Gnoli, No. LXXI.

2. Regmi, Op.Cit. 3rd Ed., p.278; T'sang Annals, Wang Huen T'se's

3. Dr. N. Dutta, Bulletin of Tibetology, Vol.3, No. II. 1966, p.32.

4. Dr. N. Wright - Op.cit., pp. 93-101.

5. Vajracarya, Op.Cit. No.141.

JAYADEVA II (A.D. 705 to 740) : Jayadeva II revered the Buddhist deities. Buddhist Monk-scholar Buddhakīrti was one of his spiritual guides. In the Pasupati inscription of Jayadeva II dated Samvat 157^I Buddhakīrti composed 29 verses on behalf of the king. From this inscription it is quite evident that Jayadeva II revered the Buddhist deity Karuṇākara Lokeshvara (Avalokitesvara) .

PART II.

PATRONAGE OF BUDDHISM BY THE KINGS OF NEPAL : A.D. 880 - 1482.

BALARJUNADEVA (- 879 A.D.) : The Gopālarājāvaśāvalī² records that Balarjunadeva gave his own crown to Sugma Lokeshvara, which is another name for Matsyendranātha. So it appears that he revered the Buddhist deities and helped the spread of Buddhism in Nepal.

GUNAKAMADEVA (950-955 A.D.) : Gunakamadeva also patronised Buddhism. According to the Colophon of MS. Catuspīṭha-Nibandha of N.S. 165 (= A.D. 1045) Gunakamadeva built Padmacakra Mahāvihāra.³ MS. Catuspīṭha-Nibandha was composed under the order of Guna Kamadeva⁴. Wright's chronicle states that the king Gunakamadeva established 'Lakhya Yātrā' in honour of Sākya-muni Buddha. He also made an image of Khasarpana Lokeshvara and caused his Yātrā to be celebrated every year⁵. According to the Svayambhū Purāṇa in his old age Gunakamadeva abdicated his throne in favour of his son and renounced the world . After death he obtained the blessed region named Sukhāvati by constantly worshipping Svayambhū and Śāntikara⁶.

BHASKARADEVA (1043-1050 A.D.) : Bhaskaradeva is said to have built two Buddhist monasteries. According to MS. Catuspīṭha Nibandha --

1. Vajracharya, Op.Cit. No. 148.

2. Regmi, Op.Cit. Pt. III. P. 118, VI (f23a)

3. CPMDN, Pt. II. P. 7.

4. Ibid.

5. Wright's Ibid, P. 104.

6. Svayambhu Purana, Pt. VIII.

of N.S.165 Bhaskaradeva was recognised as king by a denizen of the Padmacakra Vihāra. Wright's chronicle says that king Bhaskaradeva built a new Vihāra named Khulbahal. He also built Hemabarna Vihāra¹

SIMHADEVA (1111-1122 A.D.) : Simhadeva was a Buddhist. It is quite certain that he patronised Buddhist learning and respected Buddhist deities with great devotion. In the Colophon of MS. Aṣṭa-Sāhasrikā Prajñāpāramitā of N.S.240 (=A.D.1120) Simhadeva is called Parama Saṅgatā², i.e. a great follower of the Buddha. In the long line of kings in the early medieval period Simhadeva is the only king of Nepal to be called the follower of Sugata. It appears that Simhadeva was converted to Buddhism, although he was primarily a Saiva and his sons were all followers of Saivism.

MĀNADEVA (1136-1140 A.D.) ^{Mānadeva} is said to have lived the life of a bandya in Cakravihāra³.

RUDRADEVA (1167-1175 A.D.) : Rudradeva is said to have become a Bauddha-mārgi and repaired the old Onkuli Vihāra built by king Sivadeva-barma and kept a guthi for his own Vihāra.⁴ *Rudravarma Mahavihara*

~~RUDRAVARMA MAHA VIHARA~~ still exists in Patan.

RUDRAMALLA (b.1295 A.D.) : RUDRAMALLA performed the usual inaugural ceremony of the Yātrā of Matsyendranātha on N.S.433⁵ (=A.D.1313).

JAYASTHITIMALLA (1382-1395 A.D.) : Jayasthitimalla respected the Buddhist deities and contributed riches to Buddhist shrines, although he was follower of Saivayism. Faith. viii (f.63-b) noted that Jayasthitimalla attended the Yātrā of Lokeshvara in Bugama on N.S.507 (=A.D.1387) Vaisākha sudi 4.

1. Wright Op.Cit. P.106.
2. CSMASE, Pt.I, Pp.4-5 No.4; ASSOC-Beng.No.9973.
3. Wright, Op.Cit. P.109.
4. Wright, Ibid, Pp. 109-112.
5. Regmi, Ibid, P. 137; viii (f.43ka).

JYOTIRMALLA (1408-1428 A.D.) : Jyotirmalla also had a Catholic mind which did not discriminate between religious faiths existing in Nepal. He was equally devoted to both Saivite and Buddhist cults of worship. His inscriptions show that he made substantial offerings to Buddhist deities. According to Jyotirmalla's Pasupatinatha inscription of N.S.¹ 533 (= A.D.1413). Jyotirmalla was a Paramamahesvara binding under the load of fame gained by the restoration of the top of Svayambhūstūpa and of the image of glorious Dharmadhātu-Vāgīśvara (Mañjuśrī) placed in the Sanctuary on the top of famous Padmacala. According to the copper plate inscription attached to the front wall of the main shrine of I-ha-bahi, Patan dated N.S.547², the King Jyotirmalla personally attended the ceremony of enshrining of a gold image of Bodhisetta and setting up of three gold finials and flag in the Rājāśrīmahāvihāra on N.S.547 (=A.D.1427).

YAKSAMALLA (1424-1482 A.D.) : Yaksamalla revered the Buddhist deities and contributed riches to the Buddhist monasteries. According to Wright's Chronicle he repaired an image of Lokasvara and installed it into a new temple built for it by him in Kathmandu. This image is now known as Yamalesvara.

P A R T III.

PATRONAGE OF BUDDHISM BY THE KINGS OF KATHMANDU A.D. 1482-1768.

NARENDRAMALLA (1538-1560 A.D.) : The inscription Narendramalla was also a patron of Buddhism. He contributed riches for the preservation of the Buddhist monuments in Nepal. The inscription on a stone slab at the southern side of the Chaitya on Suntiḡhat Mahāvihāra, Kathmandu, records that the king Narendramalla and Vaikuntha Malla jointly undertook the replacement of the Central mast of the Chaitya.

1. Regmi, Op.Cit. Pt. III, No. XLVII. 2. Ibid, no. LIV.
3. Sakya & Baidhya Op.Cit. nos. 17. 16.

SIVASINHA (1576-1620 A.D.): Sivasinha esteemed the Svayambhūstūpa in the traditional ways. According to the svayambhūnātha stone inscription of N.S. 725¹ (= A.D. 1605), which commemorates the various repair works done to the stupa of Svayambhunatha at different dates, N.S. 714 to 725 either by Sivasinha himself or by others on his orders Siva sinha ordered the repair of the much damaged Caitya, which was completed with due honours after a sacrificial rite (Yajña). He made bounteous offering to the Brāhmanas as the stūpa was being repaired. Wright's chronicle also mentions that the Svayambhū stūpa was repaired by the king Sivasinha and the principal timbers were renewed in N.S. 714² (= A.D. 1594).

PRATAPAMALLA (1641-1674 A.D.): ^{Pralāpamallā} had a catholic out look on religion. He had offered his devotion to the divinities irrespective of their affiliation to one sect or the other. His respect for deities did not discriminate between Saiva-Vaisnuism and Buddhism. He was a very pious. He ~~pursue~~ pursued studies with great zeal. He invited many alien scholars to visit his kingdom. He was a great patron of Buddhism. One of the four spiritual guides of Pratapamalla was a local Buddhist scholar named Jamanā Guvāju. A Tibetan Lāma named Syāmarpā was also one of Pralapamalla's favourite associates³. He had a regard for the sacred Buddhist texts also. A copy of the MS. Prajñāpāramitā preserved in the Thabehill shrine was intended to be read to the king by a priest. According to the Sankhu Vajrayoginī Temple inscription of N.S. 775⁴ Pratapamalla composed 15 verses in Sanskrit called 'Jādyamudgara Stotra' in the record in honour of the Buddhist deity Ugratārā (Vajrayoginī). The verses in both the records are -

1. Regmi, Op.Cit. Pt.IV.No.29.

2. Wright, Op.Cit. P.143.

3. Regmi, Ibid, Pt.II,P.69.

4. Ibid, Pt.IV.No.53.

the same. The Svayambhūnātha inscription of N.S. 777¹ records a hymn composed by Pratapamalla in honour of the Svayambhūhattāraka with a dedicatory line also to the five Dhyanī Buddhas. He built two temples, the bronze bolt and stūpas in Svayambhū hill. He also installed the bronze images of Tārā in Nasal Chock. According to the inscription of N.S. 788² inscribed on the bolt (Vajra) placed to the East of the Stūpa of Svayambhūnātha, Pratapamalla offered a Vajra with the gold mandala to the Lord Dharmadhātu on N.S. 788 āśāḍha suk-
laṣṭ. The Sankhu Vajrayoginī Temple inscription of N.S. 775 mentions that Pratapamalla built the temple of Vajrayoginī and its inaugural ceremony was performed by laying a gold finial on the summit. Svayambhū stella inscription of N.S. 775³ commemorates the occasion of the completion of the temple of Ugratara (Vajrayoginī) in the Svayambhū area by Pratapamalla. According to Pratapamalla's inscription dated N.S. 783⁴ Pratapamalla had constructed the bridge over the river Vi-
ṣṇumati on N.S. 783⁵ to please paramēśvara śrī śrīśrī Vairocana, śrī 3 Akṣobhya, śrī 3 Ratnasambhava, śrī 3 Amitābha, śrī Amoghaśiddhi, and Paramasvarī śrī 3 vidyādhari Yoginī. He constructed the bridge for the convenient of the devotees to visit the temple. Thyāṣapu 5 records certain more details of his religious performances in honour of the Buddhist deities. śrī Pratāpamalladeva offered a finial to the temple at Tava Vihāra in Patan on N.S. 783. On this very day both Pratāpamalla and Patan's ruler śrīnivāṣamalla offered breads called Yamari to śrī 3 Matsyendranātha. śrī Jamara Bhattāraka (white Matsyendranātha) of Kathmāṇḍu was taken in his car through the palace on N.S. 785 when Pratāpamalla worshipped the deity⁵. Pratapamalla set

1. Regni, Op. Cit. Pt. IV. No. 57.

2. Ibid, No. 68.

3. Ibid. No. 55.

4. Ibid. No. 62.

5. Ibid, Pt. III. P. 101. (Appendix §III).

up a finial on the Khāsa Caitya (Bauddhanātha) on N.S. 787¹. Pratapamalla went to Syengu to offer the Vajra to the Caitya on N.S. 788². According to the writ³as chronicle⁴ Pratapamalla placed a large Vajra in the Dharmadhātu Maṇḍala in front of Akṣobhya Buddha, on the Eastern side of the temple of Svayambhūnātha in N.S. 788 (= A.D. 1668). He introduced the annual rath-jātrā of Sānu Matsyendranātha. The king learned many arts from Jamana Gurubhaju, a Buddhist Guru. He is said to have renounced the throne and ordained by a magician monk.

NRPENDRAMALLA (1674-1680 A.D.) : Nṛpendramalla also respected the Buddhist deities. According to the Thyāsapu A (f.3)¹ the three brothers, Nṛpendramalla, Parthivendra and Mahipatendra visited Khāsa Caitya on N.S. 798 (= A.D. 1678) Vaiśākha Kṛṣṇa ekādaśī somavāra. Nṛpendramalla offered a gold umbrella to the Caitya. Bhupalendra Malla (1687 - A.D.) was also a great patron of Buddhism. For the first time in the history of Malla coins (Walsh, III, 4 and another of N.S. 820) belonging to Bhupalendramalla have the Buddhist symbols of Astamangala in the diagram. According to Walsh the king was a devout Buddhist. Thyāsapu A (f.72) says that Lakṣminarayana placed a finial on the top of the Caitya at Vajrayoginī on N.S. 809 āśāḍha sūkṛā 12 and the ceremony was attended among others by the king Bhupalendramalla and his mother. Thyāsapu A (f.90) records that the king Bhupalendramalla went to syengu on N.S. 817 āśvina sūkṛā 15 and stayed there also the whole of the next-day. According to Wright's Chronicle (p. 150) Bhupalendramalla instituted the Yātrā of Sveta Bināyaka and assigned guthī for its support. The guthī was given in charge to the Bandyas of Cabahil.

1. Regmi, Op.Cit. Pt.III, Appendix III, P.101. Thyāsapu F.

2. Ibid, p. 101.

3. Wright Op.Cit. Pp.144, 148, 149, 150.

4. Regmi, Ibid, Op.Cit. Pt.III, Appendix - III P.2.

MAHINDRASINHA (1717-1722 A.D.) : Mahindra⁶sinha also revered the Buddhist emblem of Astamangala and the legend Karunāmayā. According to a stray leaf¹ the king Mahindrasinha was invited to attend the Buddhist ceremony called Samyakadāna performed at Kvālahal on N.S. 839 (= A.D. 1719). *megha*

JAGAJJAYAMALLA (1722-1736 A.D.) JAGAJJAYAMALLA composed in honour of the Buddhist goddess Vajrayoginī eight verses which were inscribed at the beginning of a stele within the precinct of the temple of Vajrayoginī in Sankhu². According to this stele on N.S. 845 the king Jagajjayamalla and his people killed and arrested their hiding enemies in Sankhu by the grace of Vajrayoginī. Next day the people rejoiced and worshipped the goddess Vajrayoginī.

PART IV.

PATRONAGE OF BUDDHISM BY THE KINGS OF PATAN: A.D. 1520-1768

SIDDHINARASINHA MALLA (1620-1661 A.D.) ^{*Siddhinarensinha Malla*} respected not only the deities belonging to Saivite cult but also revered the Buddhist divinities. Siddhinarasinha Malla is address^{ed} as one bowing to the feet of Lokeshvara (Lokeshvara carana sevita) in the Nhubahal stele inscription of N.S. 763³. According to the Simhadu-Val Inscription of Kirtipur⁴ Siddhinarasinhamalla along with his son attended the ceremony of installing the image of Śrī Mahābodhi Śākyamuni in the temple then newly constructed. This inscription mentions that the image was installed with Laksāhuti-yajña ^{*ad*} _{*ist*} the playing of five musical instruments, dance and drama. The copper plate inscription of N.S. 757⁵ on the first wall of the main shrine of Kva-bahal states that

1. Regmi, Op.Cit. Pt. IV. No. 124.
2. Regmi, Ibid, Pt. II, P. 180.
3. Ibid, P. 273.
4. Ibid, Pp. 273-274.
5. Regmi, Ibid, Pt. IV. No. 42.

Siddhinarasīṃhamalla attended the Saṅghabhoja ceremony having accepted an invitation. The Bālkumārī shrine stone inscription of N.S. 752¹ notes that Siddhinarasīṃha and his son Śrīnivāsa malla attended the ceremony of setting up additional gold finials on the roof of the temple of Bālkumārī on N.S. 752. According to a stone inscription of N.S. 761 (=A.D. 1641) in Ādināth temple, cobhar the king Siddhinarasīṃha Malla and the crown prince Śrī Nivasa Malla attended the ceremony observed the repairing of the temple of Ādinātha in Cobhar and offering a gold finial to the temple by a devotee. The ceremony accompanied ^{by a} 'ahorātra homa'. The copper plate inscription of N.S. 836 in Surascandra Mahāvihāra (Mhakanvihāra), Patan records that there was a quarrel among the members of the monastery. So the king Siddhinarasīṃhamalla framed rules and regulations of the rituals to be followed by these members. Wright's Chronicle states that Siddhinarasīṃha reorganised the existing Buddhist monasteries in Patan and introduced sound administration of their funds and charities and defined their rights and relation with the laity².

SRĪNIVĀSA MALLA (1681-1684 A.D.)³ ^{Śrīnivāsa malla} was also devoted to Buddhist deities, although he was a follower of Saivism. He respected all sects equally. He built temples in honour of Matsyendranātha both in Patan and Bungmati. He made grants of land for the offering to Matsyendranātha both in Patan and Bungmati. He made grants of land for the offering to Matsyendranātha. In his inscription on a slab of stone in the temple of Matsyendranātha in Bungmati dated N.S. 796³ Śrīnivāsamalla puts in his address enthusiastically the term 'Lokanātha Carana Kamaladhūli dhūsarita Śiroṛuha'. This inscription states that Śrīnivāsamalla made a grant of land for the worship of Matsyendranātha. This record also regulated entry of those devotees who used

1. Regmi, Op.Cit. Pt.II, 2. Wright, Op.Cit. P.160-161.
3. Regmi, Op.Cit. Pt.IV. No.78.

the precinct of the temple as a shelter of a month's stay undergoing upavāsato please Macchāndranātha of Bungmati. According to the inscription of N.S.793 on a slab of stone on the northern platform of the temple of Matsyendranātha Patan¹ Srīnivāsamalla denoted in N.S. 793 some land to the famous temple of Matsyendranātha in the Tavavihāra of Patan. Through this inscription he issued rules which were to be followed on many occasions of worship of Matsyendranātha in a year. An inscription of Srīnivāsamalla dated N.S.792² on the lintel of the door of the temple of Avalokiteśvara in Bungmati records that the king Srīnivāsamalla placed a golden door and Torana in the temple of glorious Lokēśvara. According to Wright's *Chronicle* (p.167) Srīnivāsamalla repaired the temple of Matsyendranātha in Taj-Bahal and made some rules for the 'rath-yātra' of Matsyendranātha. The *Chronicle* further says ^{that} the king called into his presence the Bauddhacaryas of a few vihāras and ordered them to worship by turns the Astamētrickās during the āśvina navarātri.

Yoganarendramalla

YOGANARENDRAMALLA (1684-1705 A.D.) ; Yoganarendramalla was also devoted to Buddhist deities Matsyendranātha and Vajravārāhī. In the four separate coins of the King Yoganarendra (Walsh, V.5,6,7,8,10) Lokanātha is figured as legend. According to an inscription of the temple of Vajravārāhī dated N.S.820 Yoganarendramalla offered an artistically sculptured stone be-buffalo to the Buddhist goddess Vajravārāhī. He also planted a gold tree and set up an umbrella of gold . All the offering was performed with a Laksahuti Yajna and gifts to Brāhmana.³ The *Thyāsapu E* (P.27)⁴ states that the Chariot

1. Regmi. Op.Cit. Pt.IV.No.72. 2. BLI. Op.Cit.No.21.

3. Regmi. Op.Cit. Pt.II.Pp.330-331.

4. Regmi. Ibid. Pt. III. Appendix III. Pp.97-98.

of Matsyendranātha was drawn from Buge to Lagan Khel on N.S.813 and the king Yoganarendramalla had walked the whole way from Buge to Lagan Khel and back along with the Chariot of Matsyendranātha side by side. Wright's chronicle says that Yoganarendramalla built Manimandapa where the astrologers and the priests assembled and consulted together to find out an auspicious day for the rath-yatra of Matsyendranātha. He also assigned many guthis to Matsyendranātha. The king also gave a copy of the MS. Kāraṇḍa-Vyūha, which contains the history of Matsyendranātha, to Dharmarāja Paṇḍita of Onkuli Vihāra who recited this Purāṇa in Manimandapa and gave benediction to the King.¹ Viṣṇumalla (1730-1745) A.D. revered the Buddhist deities Avalokiteśvara and Vajravārāhī. The Buddhist deity Lokanātha is figured in the legend of the reverse of the coins of Viṣṇumalla (Walsh, Pl.VI, 4,5) dated N.S.850 and 849. According to an inscription of N.S.855 inscribed on a stone in the temple of Vajravārāhī, Viṣṇumalla repaired the temple of Vajravārāhī and set up a gold finial over the roof on N.S.855.² Wright's chronicle (pp. 169-170), says that Viṣṇumalla built a beautiful durbar in which he placed a window having a golden image of Āryavalokiteśvara producing Brāhmaṇa and other gods from his body.

Rajyaparakasamalla

RAJYAPRAKASAMALLA (1745-1758 A.D.)³ also revered the Buddhist deities. All the coins of Rajyaparakasamalla³ have in the reverse Śrī Lokanātha as legend. In the copper plate inscription of N.S. 872 in the wall of the temple of Vajrayoginī⁴ Rajyaparakasamalla invoked Vajrayoginī first of all⁵ and Svayambhū Caitya last of all -

1. Wright, Op.Cit. Pp.168-169. 2. Regmi, Op.Cit., Pt.II, p.357

3. Walsh, Op.Cit., Pl.VI, 6,7,8,9. 4. Regmi, Op.Cit., Pt.IV, No.147. 5.

along with others. A copper plate inscription of N.S.866¹ (=A.D.1746) on the Chariot of Macchendranātha, Patan is a record of offering a beautiful 'Khatajala' (the door sides of the balcony of the Chariot) by the king Rajyaprkasha Malla to please 'Āryavalokitesvara Eha-ttāraka.

P A R T V. PATRONAGE OF BUDDHISM BY THE KINGS OF BHATGAON

JITAMITRA (1673-1676 A.D.). Jitamitra, a king of Bhatgaon caused to be painted the pictures of Akṣobhya along with others on the walls of the Upper most story in Etachok of Royal Palace in Bhatgaon, according to the inscription of N.S.797² inscribed on a slab of stone in the Etachok of the Royal Palace in Bhatgaon.

P A R T VI

PATRONAGE OF BUDDHISM BY THE NOBLES OF NEPAL

The patronages of the Nobles of the country to a religion is no less important for the spread of the religion far and wide. The Nepalese Nobles of different ages also patronised Buddhism in Nepal in different ways.

Mahāpratihāra Vārtta Sujātaprabha, a very influential Noble of the Royal Service in Licchavi period, built a Buddhist monastery in his name called Mahāpratihāravārtta Sujātaprabha Vihāra which is figured in the Yampibahi inscription of Licchavi period³.

Varttakalyāna Gupta who appears to have been a 'Abhir Gupta' of the Licchavi period, also built a monastery in his name called Varttakalyāna Gupta Vihāra which is figured in the Narendradeva's Vajraghar inscription of Samvat 103⁴ (A.D. 678). In the Colophon of MS. Saddhar-mapundarika of N.S.176 (= 1056 A.D.) 'Varttakalyāna Gupta' Karite ^{is figured also.}

1. Sakya & Vaidya, Op.Cit.No.67. 2. Regmi, Ibid,Pt.IV, No.80.
3. Gnoli, Op.Cit. No. LXIV.P.88. 4. Vajracarya, Op.Cit. No.134.

The ¹Sanīhu inscription of the time of Narendradeva records the religious gifts of one ¹Srī Dhārma Rājikāmātya to Mahāsaṅghika Bhikṣu Saṅgha. X

According to Pīmbahal inscription dated N.S. 479², Murtyaṅga Mahāpātra Meghapāla Varmaṇa repaired the Caitya of Pīṁtha Vihāra on N.S. 477. One Amātya (Minister) Gudāmani was a donor of the expenses undergone in connection with certain rites in honour of the Caitya of Pīmbahal on N.S. 479 (= A.D. 1359). Buddhist MS. Tatvajñānasamśiddhi Pañjikā (Marmakañḍikā³) was copied in N.S. 501 for recitation to Pātrādīrāja Meghapāla, the Chief of the Governors or Minister of Patan

The inscription on a slab of stone close to a Caitya at the northern corner of the Svayambhū Stūpa dated N.S. 492⁴ states that Rājā - Harṣa-Malla Bhalloka, son of the minister Rana-Sakti Malla Bhalloka, a Mahāyānist Newar Nobleman, donated money towards the expenses to be undergone in connection with the repair and the restoration of the stūpa in the Sambye hill when re-installation was made and the standard (Dhvaja) was planted. Having obtained permission from both the kings (Jayarjanadeva and Jayasthitimalla), Rājā Harṣa rebuilt the Dharmadhātu-stūpa on the Sambye hill. He decorated to stūpa with a gold umbrella, having performed one lac āhutis (lak ṣāhutis). The staff set with gums, the umbrella, the Kalasa and the dhvaja were all made in Kathmandu. All the paraphernalia were of gold. An illumination was kept up for four days. The materials were taken in a procession. In this connection the names of his several relations (his wife, Jyoti Lakṣmī, his brother, Ranadevavarma Bhalloka; Rudradevavarma Bhalloka, his nephew Juthasiṁha Mahārāvulla) were also mentioned in the inscription. This repairing, restoration

1. Vajracarya, Op.Cit.No.136. 2. Regmi, Op.Cit.Pt.III, No.XXVIII.
3. CPMDN, Pt.II, P.46. 4. Regmi, Ibid, Pt.III, No.XXIX.

and installation was necessitated because in N.S. 467 (=A.D. 1346) ~~Suratrāna~~ Sūratrāṇa (Sultan) Samasdina (Shams-ud-din) of Bengal invaded Nepal.

According to the inscription of N.S. 502 (=A.D. 1382) on a slab of stone attached to a temple at Itambahal, Kathmandu¹, the feudator (Mahāmantri) Śrī Madanasimharāma set up an image of Dīpaṅkara Buddha in the Pārāvata Vihāra. He had also set up a Caitya of Svayambhū in Girivaramahāvihāra. His wife consecrated . The image of Tārā in the Pārāvata Vihāra. Madanasimharāma's wife, Jaitralakṣmī, called herself 'sugatavamsāvatārini' in this inscription. So she was a Buddhist by birth. But Madanasimharāma called himself 'Paramamahēśvara in Itambahal and Pasupati inscriptions. So he was a orthodox Saivites. According to the Chinese notices of the Ming period, in 1384 A.D. The Chinese Emperor, Hung Wu sent the Buddhist Monk Chih-Kuarg as envoy to the king of Nepal. Then the king of Nepal named Madanasimharāma sent an ambassador to the court of the Chinese Emperor to carry presents consisting of Buddha's statues of Gold, little gold stūpas, sacred Buddhist texts etc. Wright's chronicle also corroborates the fact that a missions was exchanged between Madanasimharāma and the Chinese Emperor².

The copper plate inscription of N.S. 547 (= A.D. 1427)³ attached to the front wall of the main shrine of I-ha-bahl (Ibaha-bahi), Patan records that Śrī Dakṣiṇa Vihāra Kutumbaja Pradhāna Mahāpātra daitya-nārāyaṇa Śrī Rājasimhamalladeva Varmaṇa who calls himself a devotee of Lokēśvara, Pradhāna Mahāpātra Cakranārāyaṇa Śrī Udayasimhamalla Varmaṇa, Pradhāna Mahāpātra acukanārāyaṇa Śrī Jayadharmasimha Malla Varmaṇa, Pradhāna Mahāpātra asuranārāyaṇa Śrī Rudrasimha Varmaṇa, Pradhāna Mahāpātra Vīranārāyaṇa Śrī Jayabhimamalla Varmaṇa + these

1. Regmi, Op.Cit., Pt. III, No. XXX. 2. D. Wright, History of Nepal, p. 121.
3. Regmi, Ibid, No. LIV.

five Mahāpātras laid the foundation in the Rajasri Mahavihara on phālguna Sukla 4. The inscription on a slab of stone lying on the plat - form of a Caitya in Badegaon dated N.S.799(= A.D.1679.)¹ commemorates the occasion of a land grant for the daily worship of a Caitya by a Prapāna of Cakrabāhāra named Viśvambhara who is called in the inscription the Chief of the council of ministers on N.S. 739.

According to the Thyāsapu A(f.72)² Lakṣmīnārāyaṇa, the chief minister of minor king Bhupālendramalla, placed a finial on the top of the Caitya at Vajrayoginī on N.S.809. The colophon of the MS.Saddharma Puṇḍarīka Sūtra of N.S.202(= A.D.1082) states that the MS. was written by one Amātya Bhalloko Guṇakārajīva of Indramula sthāna during the reign of Śāṅkaredeva³.

The colophon of the MS. Aṣṭasāhasrikā Prajñāpāramitā-Pañjikā of N.S.213(=A.D.1093)⁴ mentions that the owner of the manuscript was Kula-putra Kāyasthaḥ Śrī Jīva dhārasīṃha. MS. Yoga mañjarī was compiled by Vardhamāna, son of Ācārya Jñānapati, probably a Buddhist minister, under the order of Viśāla, a minister⁵.

An inscription of N.S.481(=A.D.1361)⁶ on a Caitya at Nhol Vihāra (Mubahal) in Dhalaca Tole, Patan commemorates the ~~replacing~~ repairing of the Caitya (Śrī 3 Dharmadhātu Vagīśvara bhāṭṭārakah) by Udhāsha Lakṣmī, the first daughter of Pradhānāṅga pātra Ranajoti of Nhol Vahāra with an intension of the attainment^{of} enlightenment.⁷

~~All~~ The stone inscription of N.S.734(=A.D.1614) at the Western edge of the three caityas in front of the shrine of the Khvay Bahi (Kamuk Mahāvihāra) in Patan records that these Caityas were repaired by Amātya Lūgudo of Nasācalasūnī Thāmacha.

1. Regmi, Op.Cit. Pt.IV.No.85.

3. JBORS, Vol. XXIII, Pt. I, P.28.

5. CPMDN, Vol. I, P.233, No.816.

6. Sakya & Vaidya, Ibid, No.5.

7. Sakya & Vaidya, Ibid, No.19.

2. Regmi, Ibid, Pt. III, Appendix III.

4. Sakya, Ibid, Pt. I, P.28.

4. JBORS, Vol. XXIII, Pt. I, Pp.24-25.

The inscription of N.S.799¹(= A.D.1679) on a slab of stone lying on the platform of a Caitya in Badegaon commemorates the occasion of a grant of land made by a Premana of Chakbahāra named Visvambhara - Bhāro for the daily worship of a Caitya.

The stone inscription of N.S.810(=A.D.1690)² in Moochen Aganghar, Lalitpur refers to the foundation of a monestary in Manchen by Rawat Ganga Shankar Babu.

An inscription of N.S.833³(= A.D.1713) in a shed beside Minanātha Temple, Lalitpur commemorates the construction of the main gate of the Minanātha Temple, an inn and a water conduit by Bahādusīnha Mūlmi and his wife . The donors also offered land to meet the expenses for the 'mahāsnāna' worship.

1. Regmi, Op.Cit. Pt.IV. No.85.
 2. Sakya & Baidya, Op.Cit.No.49.
 3. Sakya & Baidya, Ibid. No.59.

SECTION III.

DIFFERENT ACTS OF PIETY BY THE BUDDHIST LAY-SOCIETY AND THE
BUDDHIST MONKS & NUNS.

A. D. 400 -1768.

Apart from the orders of Buddhist monks and nuns, a Buddhist lay-society was present in Nepal since the early 5th century A.D. It is natural that the Buddhist lay-devotees were closely associated with the Buddhist monks and nuns, as they were indispensable for the up keep of the monks and nuns, as they were indispensable. In course of time the Buddhist lay devotees increased in number so much so that a large number of Buddhist monks and nuns could be easily maintained by the supply of the bare necessities of life by the Buddhist lay society. It is said that as early as the thirties of the seventh Century A.D. there were above 2,000 Buddhist monks in Nepal. Therefore, the number of the Buddhist lay-devotees at that time, can be imagined. Apart from the supply of the bare necessities of life to the monks and nuns, different Buddhist lay-devotees performed various types of acts of piety from time to time for the preservation of Buddhism in Nepal and its spread far and wide since the very beginning of the history of Buddhism in Nepal. The records of these pious acts by different individuals are still existing in Nepal. Numerous Buddhist manuscripts were copied in Nepal by different individuals in different ages since the early Licchavi period. The colophons of these MSS. state that the writer or the owner or both of them have done the job for one's own and the world's welfare. Moreover, the MSS. were often deposited in the different Buddhist monasteries by private individuals with a ..

view to place them at the disposal of the general public interested in worshipping and reciting them. Apart from the cases of writing and depositing manuscripts, according to the different inscriptions discovered in Nepal, people desirving to propitiate the deities and secure their blessings for the upliftment of mankind and forwarding off natural calamities spent their earnings on building temples and monasteries, setting up images of deities, offering of embellishment of a flagstaff, performing pūjās and Vayñas and making donations to deities and the orders of monks and nuns, and creating endowment for their worship and maintainance. They also built rest houses for the pilgrims, such as Dharmasālas pati and a bench like structure with shelter called "phareca". They also constructed water conduits to provide drinking water to the thirsty pedestrians. Private individuals also constructed roads, wells, ^{canals} ~~canals~~, etc. as religious and pious ^{deeds} ~~deeds~~. Thus the Buddhist lay-society played a very important role in the spread of Buddhism in Nepal and its preservation throughout the ages. The Buddhist monks and nuns also came forward with their helping hands for the welfare of Buddhism. They also performed various acts of piety as the lay-devotees did and dedicated whatever merits acquired in these acts of piety to their departed teachers, parents, relatives, and to all living beings with different views. Without these religious activities by all classes of Buddhists of Nepal, Buddhism ~~might~~ not have flourished in Nepal, Buddhism in such a great extent. A list of the different religious and pious deeds performed by different Buddhist individuals in different periods from the 5th Century A.D. to the 18th Century A.D. is as follows, according to the documents exist now :

P A R T I.

RELIGIOUS AND PIOUS DEEDS IN ANCIENT NEPAL; A.D. 400-880.

The Cābahil inscription of before the time of Manadeva's inscription of Samvat 386 (=A.D.464) records the pious donation of lands by one woman for the maintenance of a great Caitya, the worshipping of the Buddha as well as the feeding for the order of Buddhist monks.¹ She installed a Buddha image. The Svayambhū inscription of the time of Manadeva-I (A.D.464-506) is a record of a land grant² to Śrī Māna Vihāra.² The inscription of about the time of Ramadeva on the base of a stone image of Avalokitesvara in the water conduit of Lagan Tole commemorates the installation of the image of Bhagavata Aryyālokitesvaranātha. This is the religious gift of a very pious Buddhist lay-devotee named Manigupta and his wife Mahendramati.³ The inscription of Brahmatol dated samvat 479 (= A.D. 557) commemorates the setting up an image of Bhagavad Āryya Avalokitesvara.⁴ The Pharpin inscription of samvat 43 (= A.D.619) records the donation of plots of lands made by one woman named Jayavārtikā to the Temple of the Buddha for the worshipping of Buddha with flower, light, vermilion, music, umbrella⁵. The inscription of Capahatol, Patan, of about the time of Ansuvarāma (598-623 A.D.) which is incised on the pedestal of a seated stone image of Śākyamuni Buddha⁶, is a record of land grants made by a very pious Buddhist lady disciple to the order of 24 Buddhist nuns following Mahāyāna school of Buddhism for the repair and maintenance of one - -

1. D.Vajracarya, Licchavikalika Abhilekha, Nepal, 1974, P.I.No.1.

2. Vajracarya, Ibid, P.177, No.40.

3. Vajracarya, Ibid, P.177,

4. Vajracarya, Ibid, P.185, No.43.

No.40.

5. Vajracarya, Ibid, P. No. ; Ibid, Purnima, Vol.9, V.S.2023

6. Vajracarya, Ibid, P. No. ; Abhilekha Sangraha, Vol.5, V.S.2019.

'Gandhakutī' (Vihāra) and for providing food of the Buddhist nuns. The Svayambhū inscription of the time of Aṃśuvarma² is a record of land grants for the maintenance of the worshipping of a Buddha image in the Svayambhu area with incense, lamp, etc. The inscription of Baṇḍāhitī, Kathmandu² of the time of Aṃśuvarma records the grant of plots of lands for the burning of lamp and incense at the alter of the image of Bhagavān Avalokiteśvara and for the maintenance of the order of Buddhist monks. The Maṅgalbazar inscription of the time of Aṃśuvarma, which is decorated with Buddhist symbols, viz. the Buddha between two deer and two kneeling devotees³, is a record of land grant for the worshipping of the Buddha as well as for the maintenance of the 'Bhikṣusaṅgha'. The Tebahal inscription of the period between the time of Aṃśuvarma and Narendradeva⁵ records that one water conduit and one well were constructed in honour of the Triratna (Buddha, dharma, Saṅgha) for the use of all living beings by one Sakya (Bhikṣu) named Priyapāla. The Cābahal inscription of about the time of Narendradeva (642-43 to 685)⁵, which is inscribed on a mandala shaped stoneslab, is a record of the religious gift of one Sākya bhikṣu named Bandhubhadra. It appears that he set up the Dharmadhātu Maṇḍala as a pious act. The Yampibahi inscription of about the time of Narendradeva appears to be a record of constructing a water conduit for the use of the Buddhist monks of the Mahāpratihāravarttasujāta Prabhā Vihāra. ⁶ The Musum Bahal inscription of the time of Narendradeva is a record of donations in monetary units of Purana and

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| 1. Vajracarya, Op.Cit. P.384, No.96. | 2. Vajracarya, Ibid, P.454, |
| 3. Vajracarya, Ibid, P.386, No.97. | 4. Vajracarya, Ibid, No.120. |
| 5. Vajracarya, Ibid, P.456, No.121. | Ibid, P.454, No.120. |
| 6. R.Gnoli, Op.Cit. No.LXIV. | |

Pana to the order of Buddhist nuna (Bhiksuni-saṅgha) by someone for repairing and worshipping of some object of worship.¹ The Saṅkhu inscription of the time of Narendradeva is a record of a religious gift to the order of Buddhist monks belonging to the Mahāsaṅghika school of Buddhism (mahāsaṅghikabhikṣusaṅgha) by one 'Sridharmarājīkamātya' Gorakhnatha Cave inscription of Sivadeva II dated samvat 122 (= A.D. 698)² mentions the donations of lands and money for the Kāranapūjā of Vajravairavabhettāraka. Vajravairava belongs to the Vajrayāna Buddhist³. The Gaṇabahal inscription of the early Licchavi period⁴ commemorates the consecration of a Buddha image. The Yaṅgbahal inscription of Samvat 180⁵ (= A.D. 758), which is inscribed on the base of a stone image of Avalokitesvara, commemorates the setting up of the standing image of Avalokitesvara by one Dharmajiva on Samvat 1080 during the reign of Maṇadeva III. The Subahāl Caitya inscription of Samvat 182⁶, which is inscribed on the Caitya, appears to be a record of commemoration of the occasion of construction of the Caitya. The Bahilitol inscription in Gupta script⁷, which is incised on a water-conduit, commemorates the construction of a water-conduit by one Buddhist nun (Bhiksuni) for the welfare of all living beings.

PART II.

BUDDHISTS' ACTS OF PIETY IN EARLY MEDIEVAL NEPAL.

A.D. 880-1482

An inscription of the early post-Licchavi period on the pedestal of an image of Mañjuśrī in a temple situated close to -

1. Vajracarya, Op.Cit. P.507, No.135. 2. Vajracarya, Ibid, P.523.
3. Vajracarya, Ibid, P.586, P.2, No.II. 4. Vajracarya, No.141.
5. Ibid, P.592, No.174. Ibid, P.592, No.172.
6. Ibid, P.595, No.181.
7. Regmi. Pt.III, Ibid, P.2, No.II.

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Jaisi Deval in Cikamugaltol, Katmandu Commemorates the installation of the image. An inscription of N.S.144(=A.D.1024), inscribed on the roof of a brick structure of a Caitya, attached to the so-called Asokan stupa at Guṭṭa bahil in Patan,² is a record of donations made by one Sākyabhikṣu for Saptapure Mahāvihāra in Patan, which was built by the Mahāpāṇḍita Sākyabhikṣu Gautamasrī. An inscription of about the end of the 12th Century A.D. on a stone, placed at the Western side of the Svayambhūnātha Caitya,³ records the repairing of the entire structure of the Caitya by one Maitri Candra. An inscription of the 13th Century A.D. incised on the base of an image of Dīpaṅkara Buddha inside the main shrine of Guṭṭabahil, Patan,⁴ commemorates the ceremonial installation of the image, after having performed a 'Yajña' (sacrificial offering to fire). An inscription of N.S.368(= A.D. 1248), incised on the pedestal of a stone image of Ratnasambhava in the southern niche of the northern large Caitya within the Guṭṭa bahil in Guṭṭa Tole, Patan,⁵ records the dedication of the image to the sacred memory of Śrī Malayasrīrī, a nun who is called a 'Paramopāsikī bhikṣuṇī', by the great Mahāyānist scholar Bibhūticandrapāl. An inscription of N.S.508(= A.D.1388) on a copper plate, attached to the main shrine at Maika bahil in Kathmandu⁶, commemorates the occasion of the installation of an image of Buddha in Vajrāsana after having performed one lac āhūtis in Kīrtipunya Mahāvihāra by Śrī Mānacandra, the son of Śrī Nāgacandra

1. Regmi, Pt. 14, P.4, No.V.

2. Hemraj Sakya & T.G.R.Vaidya,
Medieval Nepal, Pp56-57, No.1.

3. Regmi, Ibid, Pp 11-12, No.XXI.

4. Regmi, Pt. III, P.12, No.XXII; Sakya & Vaidya, Ibid, P.60, No.3.

5. Regmi, Ibid, Pp.31-32, No.XXXII.

6. Regmi, Ibid, Pp 31-33, No.XXXIV.

sthavira. This inscription also mentions the installation of an image of Herūkā accompanied by the performance of a Lakṣāhuti Yajña. The inscription of N.S.511(=A.D.1391) on a copper plate, attached to the front wall of the main shrine at Wu-ba-bahi, Patan¹, commemorates the installation of an image of Buddha, having performed a Lakṣāhuti Yajña in the Rājasrī Mahāvihāra by Sākya - bhikṣu Srī Jayacandra and his brothers and one of his brother's son of Rudravarna Mahāvihāra. An inscription of N.S.530(=A.D.1410) on a slab of stone, leaning on the platform of a Caitya in front of the main gate of Rumbhesvara in Patan,² commemorates the repairing of the Caitya. A copper plate inscription of N.S.535(=A.D.1415) in Ananda Bahal, Ikchachen Tole, Patan,³ commemorates the construction of the Aloka conduit in Patan by 'aṣṭasiddhi guru Srī Vajrācāryya Tuhūdeva and his first wife Indralakṣmī, his second wife Jayalakṣmī, his son and his daughter in N.S.535. An inscription of N.S.536(=A.D. 1416) on a slab of stone to the left of the door of the main shrine of Sākyamuni Buddha at Saptapura Mahāvihāra(Cikambahil), Patan,⁴ commemorates the occasion of the inaugural ceremony of the setting up of an image of Gaṇeśa at the gate of the Vihāra. A copper plate inscription of N.S.547(=A.D.1427), attached to the front wall of the main shrine of I-ha-bahi, Patan⁵, commemorates the installation of a gold image of Bodhisattva in the Rājasrī Mahāvihāra. A copper plate inscription of N.S.543 (=A.D.1423) , attached to the front all wall of the main shrine of Visvakarmā Vihāra in Kathmandu,⁶ commemorates the installation of an gold image of Akṣobhya by Jayatejapāla

1. Regmi, Op.Cit.P.47, No. XLVI.

2. Sakya & Vaidya, Ibid, Pp 71-74, No.9; 'Puratatva Patra Sangraha,

3. Regmi, Ibid, P.53, No.L.

Ibid, P.152.

4. Regmi, Ibid, Pp 56-57, No.LIV. .

5. Regmi, Ibid, Pp.57-58, No.LV.

and his brother Anantarājapāla. An inscription of N.S.567(= A.D. 1447) on a slab of stone lying to the left of the door of the shrine of Vajrasatva in Mubahal in Patan¹ commemorates the inauguration of the ceremony performed to set up the wooden image of the Vajrasatvatathāgata bhāttāraka. An inscription on a slab of stone attached to the temple of Matsyendranātha, Patan², commemorates the occasion of setting up a gold finial and umbrella on the temple.

P A R T III.

BUDDHISTS' ACTS OF PIETY IN LATE MEDIEVAL NEPAL: (A.D.1492 -1768)

The inscription of N.S.607(=A.D.1487) on a golden necklace in the Mahāsiddha cave, near Baisadhara, Balajū³, states that the monks of Ratnākara Mahāvihāra, in Tamuguri Tole, Kathmandu, led by Sri Rupadeva Śākyabhikṣu offered this ornament to the Buddha image of the Mahāsiddha cave on the sacred occasion of the fullmoon of vaiśākha in the year N.S.607. A copper plate inscription of N.S.616 (=A.D.1496) attached to the main shrine of Mīmāmbāhāl in Kathmandu⁴, commemorates the performance of a Yajña. A copper plate inscription of N.S.629(=A.D.509), attached to the front wall of the main shrine in Mīmāmbāhāl, Kathmandu⁵, is a record of a grant of land for annual worship of Śākyamuni Buddha and Herūkhā by Śākyabhikṣu Sri Ujenerājapāla and his brothers. The copper plate inscription of N.S.631(= 1511 A.D.), attached to the front wall of the main shrine of Bhaka bahāl in Kathmandu⁶, commemorates the installation of gold images of Aksobhya Buddha and Dipankara Buddha after having performed a Yajña in N.S. 631. This inscription also

1. Regmi, Op.Cit. Pt.III, P.68, No.LX.
2. Regmi, Ibid, Pt.III, P.76, LXVI.
3. Sakya & Vaidya, Ibid, Pp.81-82, No.13.
4. Regmi, Ibid, Pp.92-93, No.LXXX.
5. Regmi, Ibid, Pp.95-96, No.LXXXIV.
6. Regmi, Ibid, Pp.96-98, No. LXXXV.

mentions the construction of the Udayota Kīrti Vihāra in N.S. 629. The copper plate inscription of N.S. 631 attached to the main shrine of Viśva Karmā Vihāra in Kathmandu¹, commemorates the occasion of setting up of a gold finial on the roof of the shrine of Akṣobhya by Śākyabhikṣu Śrī Rūpateja of Caka Vihāra and his several relations. An inscription of N.S. 635 (= A.D. 1515) on a slab of stone on the platform of the Caitya known as Cilemdeo in Kīrtipur² commemorates the construction of a Caitya in N.S. 635 and the performance of a Yajña. The inscription of N.S. 635 on a slab of stone attached to the temple of Mahākāla in Guṭabahiḷ in Patan³, records the installation of an image of Mahākāla by the members of the family of a Brahmācāryabhikṣu of Guṭala Mahāvihāra. An inscription of N.S. 639 (= A.D. 1519) on a damaged stone in Mhubāhā in the Gābahāḷ area of Patan⁴ commemorates the installation of a Buddha image in a monastery. The inscription of N.S. 639 on a slab of stone lying near a Caitya in a Vihāra in Patan⁵ commemorates the installation of the image of Śākyamuni in Vu-Vihāra of Patan. An inscription of N.S. 640 (= A.D. 1520) on the pedestal of an image of Suncoḍ in Te-bahāl, Kathmandu⁶ commemorates the installation of the image by one Rājabhāre and his wife who were living in Rājakīrtimahāvihāra. An inscription of N.S. 644 (= A.D. 1524) on a slab of stone attached to the platform of a Caitya in Thaiha⁷, commemorates the occasion of the completion of making one lac Caityas for the performance of the laksacaitya yajña. A copper plate inscription of N.S. 649 on the wall of the

1. Regmi, Op.cit. Pp. 98-99, No. LXXXVI. 2. Regmi, Ibid, Pp 102-103

3. Regmi, Medieval Nepal, Pt. III, P. 03-104, No. LXL. No. LXXXIX.

4. Regmi, Ibid, P. 107, No. LXLV.

5. Regmi, Ibid, IV, P. 326, No. (ii).

6. Regmi, Ibid, P. 107, No. LXLV.

7. Regmi, Medieval Nepal, Pt. IV, P. I. No. I.

main shrine of Nakabahil in Kathmandu¹ records the construction of a Vajrasana by a few Śākyabhikṣus. The gold plate inscription of N.S.653 (=A.D.1533) affixed to a beam at the right side of the Courtyard of Hiraṇyavarṇa Mahāvihāra, Patan,² is a record of a gift to the monastery of two bells and an undermined object of gold from the shrine of Vajrangadeva in Dolakha. An inscription of N.S.656 on a slab of stone in Su-bahal,³ Patan, commemorates the occasion of repairing of the main Caitya in Sasvaka Vihāra by Śākyabhikṣu Śrī Candrasīṃha of Sasvaka Vihāra. The inscription of N.S.658 (=A.D.1538) on the pedestal of an image of Mahāyākāla at Nakabahil, Kathmandu⁴ commemorates the installation of the image. A copper plate inscription of N.S.666 (=A.D.1546) attached to the wall of the main shrine in Su-bahal, Patan⁵, commemorates the repairing of the Caitya over which a gold Umbrella was also set up by Śākyabhikṣu Śrī Candrasīṃha of Sala Kovihāra repaired by Indradeva and others. A 'ahorātra Yajña was also performed. An inscription of N.S.667 (=A.D.1547) on a stone slab placed in Lum-Khusi Canal⁶ is a record of the donation of a pond and a fountain by the Śākyabhikṣu Dharmasīṃha of the Rudravarna Mahāvihāra. An inscription of N.S.672 (=A.D.1552) on a slab of stone on the platform of the main stūpa of Katesimbū in Naghal tole, Kathmandu⁷ is a record of a donation, made by one Megharāja, of a golden finial for the Caitya in memory of his deceased son. The donor also established a trust (Guthi) for the purpose of performing an annual celebration commemorating the dedication. The inscription of N.S.674 (AD.1554)

1. Regmi, Op.Cit, P.2.No.2.

2. Sakya & Vaidya, Ibid, Pp.83-84

3. Sak Regmi, Ibid, Pt.IV, Pp.3-4, No.3.

No.14.

4. Regmi, Ibid, Pt.IV, P.6, No.5.

5. Regmi, Ibid, Pp.6-7, No.6.

6. Sakya & Vaidya, Ibid, Pp 85-87, No.15.

7. Regmi, Ibid, Pp 10-11, No.10; Sakya & Vaidya, Ibid, Pp90-92, No.17.

on a slab of stone on the eastern wall of Piukhabahal, Kathmandu¹ commemorates the performance of a Yajña rite. In connection with the repairing of a Caitya and setting up an umbrella. An inscription of N.S. 680 (= A.D. 1560) over the roof of a small Caitya to the north-west of the stūpa of Svayambhūnātha² is a record of a donation made by a respectable member of Sikomagudī Vihāra to the Vajradhātu Caitya. A copper plate inscription of N.S. 596 (= A.D. 1576) attached to the wall of the main shrine of Degubahal in Thimi,³ is a record of an invitation of the Buddhist Saṅgha of all directions by one Tulādhara-jitā-jabhāro of Asanamaṇḍapasthāna in Kathmandu on the day of the great festival of Māghasankranti. The inscription of N.S. 699 (A.D. 1579) on a slab of stone lying to the right of the door of the main shrine in Tarababahal in Kathmandu⁴ commemorates the repairing of the main shrine of the Vihāra by Śākyabhikṣu - Vāṇdhavasīṃju and others. The inscription of N.S. 713 (= A.D. 1593) on a large slab of stone lying on the close to the gate of the Otu Bahal, Kathmandu⁵ is a record of the construction of a Vihāra called Jambunada Mahāvihāra. This inscription also records the installation of the images in stone of Akṣobhya and Vajrasena and wooden images of Siddhimañjugrī and Halahala Lokasvara in this Vihāra by certain devotees who also painted the image of Dīpaṅkara Buddha with gold dust. A 'laksāhuti Yajña' was also performed. The inscription of N.S. 724⁶ ^{on a slab of stone lying close to a temple} in Kvathadotele in Bhatgaon⁷ is a record of the installation ceremony of stone lions as door keepers to the shrine of Dīpaṅkara Buddha by one Vajracārya Mahāpāla and others. The stone inscription

1. Regmi, Ibid, Pp. 16-17, No. 13.
2. Regmi, Ibid, Pp. 19, No. 16.
3. Regmi, Ibid, Pp. 32-33, No. 23.

4. Regmi, Ibid, Pt. IV, P. 33, No. 23.

5. Regmi, Ibid, Pt. IV, Pp. 31-32, No. 21.

6. Regmi, Ibid, Pp. 37-44, No. 27.

7. Regmi, Ibid, P. 45, No. 28.

of N.S.734 (= A.D.1614) at the western edge of the three Caityas in front of the shrine of the Khvay Bahi (Kāmuk Mahāvihāra) in Patan¹ records that a canopy for the caityas was offered by Jitadeva, a Bhikṣu of Khvay Bahi with the cooperation of Vijayadeva Sakyavamsa. An stone inscription of N.S.735(= A.D.1615) at Yampi in I-bahi Tole, Patan² commemorates the repairing of a Caitya - near Yampi Stūpa by Kṛṣṇa Rām Bhāro of Koninā Charekhācha. A copper plate inscription of N.S. 736(= A.D.1616) in a monastery near Cakanamugal, Kathmandu³ commemorates the installation of gold image of Buddha in Kṛṣṇa. Gupta Vihāra by Śrī Sūryajyoti Śākya-bhikṣu. The inscription of N.S.739 (=A.D.1619) on a ~~slab~~ slab of stone lying close to the Caitya at Yanamugal in Patan⁴ commemorates the ~~anniversary~~ occasion of completion the repair of the Caitya with a ahorātra Yajña by several donors. The inscription of N.S. 747(= A.D.1627) on the front wall of an open temple of Mahānkāla facing the Kwathuvahil in Bhatgaon⁵ commemorates the installation of Vajramahākāra by Vajrācārya Herasimdeva and others. An inscription of N.S. 748(= A.D.1628) on the pedestal of an image of Buddha in a monastery in Banepā⁶ commemorates the installation of the image by Bhikṣu Gopinasimha and others. The inscription on a slab of stone lying Durukhyobahā in Capagaon dated N.S.735,757,759⁷ records that certain devotees had installed the images of Śākyamuni, Vajrāsana Bhattāraka, Dharmadhātu Vagīśvara and Cakra Saṁvara. A stone inscription of N.S.761(= A.D.1641) in Ādināth temple, Cobhār⁸

1. Sakya and Vaidya, Ibid, Pp 96-97, No.19.

2. Sakya & Vaidya, Ibid, Pp.98-99, No.20. 3.Regmi, Ibid, Pt.IV,

4. Regmi, Ibid, Pp 55-56, No.33. Pp.53-54, No.31.

5. Regmi, Ibid, P.59, No.37. 5.Regmi, Ibid, P.57, No.35.

6. Regmi, Ibid, P.59, No.37.

7. Regmi, Pt.IV, Pp.67-69, No.41.

8. Sakya & Vaidya, Ibid, Pp.104-6, No.23.

commemorates the repairing of the temple and offering a golden finial to the temple by a devotee. This inscription begins with a salutation to the *Lokesvara*. *Padmapāṇi Lokesvara* is engraved on the stele. A copper plate inscription of N.S.762(=A.D.1642), affixed to a beam at the northern end of the court of *Hiranyavarṇa Mahāvihāra*, *Patan*¹, is a record of a donation of seven pinacles to the temple by one *Panduju Sākya* of *Katha Bahal*, *Yantagriha*. A copper plate inscription of N.S.763 (= A.D.1643), affixed to a beam at the northern end of the courtyard of *Hiranyavarṇa Mahāvihāra*, *Patan*², commemorates the presentation of utensils to *Sākyamuni Buddha* on the day of *Makara Saṅkrānti* by *Dhokṣikravīṣva* and his wife *Māheramañjī* of *Jhotāpola Simdecheya*. The copper plate inscription of N.S.763(= A.D.1643) at the right side of the maindoor of the *Bhairavi* temple of *Nuvakot*,³ near *Trisuli* is a record of the donation of a bronze plate for the use in the daily worship of the goddess by *Gurūbhaddāda Jñānadeva* of *Nuvakot*. A stone inscription of N.S.773(= A.D. 1653) on *Santighat Caitya*, *Naghal Tole*, *Kathmandu*⁴ is a record of repair works to the *Santighat Caitya* by *Sākyabhikṣu Jayata Singh* and others in N.S.767, having performed *Yajñas*. A *Yajña* rite concerning it was performed in N.S.773. The *Vajrācāryas* conducted the rituals. The various people throughout the town donated for the purpose. A copper plate inscription of N.S.773 on the main entrance to the shrine of *Jayasrī Vihāra* (*Jotha Bahal*) in *Thaina Tole*⁵ *Patan* commemorates the construction of *Jayasrī Vihāra* where a *Caitya* was erected and the images of *Sākyasiṃha Buddha*, *Cakrasaṃbar*

1. Sakya & Vaidya, Ibid, Pp.107-108, No.24.
2. Sakya & Vaidya, Ibid, Pp.109-110, No.25.
3. Sakya & Vaidya, Pp.111-112, No.26.
4. Sakya & Vaidya, Pp.117-122, No.29.
5. Ibid, Pp.130-34, No.33.

and other deities were enshrined by Yodhaju and his several relations . A copper plate inscription of N.S.782 (= A.D.1662) on the left side of the shrine doorway of Ādinātha temple in Cobhar¹ is a record of gifts of golden objects made to the temple by devotees of Sikomaguḍi, Vanta Vihāra and Chāsapāsa Vahāra, Kathmandu. The stone inscription of N.S.787 (= A.D.1667) in Muni - Vihāra , (Dharmma Uttara Mahāvihāra), Bhaktapura² commemorates the occasion of the construction of the Dharmma Uttara Mahāvihāra by a Tibetan monk, Gyaron Bhikṣu from the Tashirumbu monastery Shigatse, and Padma Dhoja. This inscription also records that thirty-two repans of land were dedicated by these devotees for the up keep of the Vihāra and the maintenance of the daily worship of Śākyamuni, Dharmadhātu, Dipaṅkara, Pañcarakṣā MS, Cakrasambhara, Mahākāla and Gaṇapati enshrined in this Vihāra. An stone inscription of N.S.733 at the rightside of the main entrance to the shrine of Vasuccasīla Vihāra (Guṭa Bahil) in Guṭa tole, Patan³ commemorates the construction of a Caitya by Kasi Ram Bhara of Hatiglatvara (Naughal Tole) in Patan and a grant of land and the establishment of a Trust for the purpose of carrying out special rituals, such as the reading of the MS. Astasāhasrikā Prajñāpāramitā at the time of the chariot festival of Āryāvalokiteśvara, Śrāddhas, daily worship in the agam and for the annual gift of ten ten dama to the goddess Vārāhī. The inscription of N.S.794 (= A.D.1674) on a slab of stone standing to the left of the main shrine in Thathubahil in Bhatgaon⁴ records the whole process of a repair work done in a Vihāra in Bhatgaon. A stone inscription

1. Sakya & Vaidy, Ibid, Pp.128-29, No.32. 2. Ibid, Pp.130-34, No.33

3. Ibid, Pp.137-40, No. 35. .

4. Regmi, Medieval Nepal, Pt.IV., Pp.161-62, No.73.

of N.S.796 in Kīrtipunya Mahāvihāra, Lagan ~~te-be~~ Tole, Kathmandu records that one Bhikṣu Sūryacandra of Kīrtipunya Mahāvihāra erected a lamp-stand in front of Akṣobhya bhaddāraka, Vajradhātucāitya bhaddāraka and Vajradhātu maṇḍala. A stone inscription of N.S. 797 in Cukhabahal, Patan² commemorates the repairing of the Cukhabahal by Vajracārya Śrī Ratna with the permission of the King and the erection of a flag staff on Thvavāhāra. The stone inscription of N.S.798(= A.D.1678) in Amitavarna Mahāvihāra (Dalhabahal), Patan³ commemorates the construction of a Vihāra named Amittavar-namahāvihāra in Patan by one local person of Sākyaवंशा named Śrī-kamaraju and his family. The images of Vajrāsāna Sākyamuni, Mañju-śrī, Gaṇeśa, Mahākāla, Cakrasaṃvara, and Vajravarāhi were also installed, having performed 'ahorātra Yajña' prescribed scriptures (śāstra). A copper plate inscription of N.S.801(= A.D.1681) in Kacchapālagiri, Cobhar⁴ refers to the digging of a canal to irrigate a plot of land known as Thasimabu, consecrated for the bath of Ādinātha (Lokesvara) of Caubāmāra. An stone inscription of N.S. 801 in Lokanāth temple, Uku Bahal in Patan⁵ commemorates the occasion of the construction of the temple of Lokanātha and offering a flagstaff (Dhvaja) to it by one Danajyoti and his family who also gave a feast to the members of Sarvasaṅgha after having performed a usual 'Yajña'. The stone inscription of N.S.802(=A.D. 1682) in Manimandapa Mahāvihāra, Patan⁶ commemorates the repairing of the Vihāra by Bhikṣu Jalagaju and his son. A stone inscription of N.S.805(= A.D.1685) in Yotalivi Caitya, Patan⁷ records

1. Sakya & Vaidya, Ibid, Pp.143-44, No.37.
2. Sakya & Vaidya, Ibid, Pp.145-46, No.38.
3. Sakya & Vaidya, Ibid, Pp.147-49, No.39.
4. Sakya & Vaidya, Ibid, Pp.153-54, No.41.
5. Ibid, Pp.155-56, No.42.
6. Ibid, Pp. 157-58, No.43.
7. Ibid, Pp.161-67, No.45.

that Ratnasimha and his family had repaired the Vihāra and made certain regulations for the daily and annual worship of the Caitya. The inscription of N.S.805, on a slab of stone in the Temple of Vijesvarī (Vidyasvarī), Kathmandu¹ mentions that Bhikṣu Jinideva and the members of his family, the residents of one Mahāvihāra, donated to please the goddess Vidyasvarī and Vidyādhari. The inscription of N.S.805 on a slab of stone lying in the compound of the Ratnamandala Vihāra close to Thahiti in Kathmandu² has recorded the names of several Sākya bhikṣus of Ratnamandala Mahā Vihāra as donors. The stone inscriptions^{on} Votalivi Caitya and Ilanjanani Caitya, Patan³ mentions the names of the different deities installed in the Caityas. A stone inscription of N.S. 807(= A.D.1687) at Kīrtipunya Mahāvihāra, Legan Tole⁴ Kathmandu commemorates the occasion of making an arrangement for offering oil lamps to Akṣobhya Buddha and other deities by Sākya bhikṣu Sūryacandra and the members of his family who lived in Kīrtipunya Mahāvihāra. The stone inscription of N.S.812(= A.D.1692) in the main shrine of Dhokābahal, Kathmandu⁵ commemorates the installation of an stone image of Prajñāpāramitā, Vajrasattva and Vajrāsana Akṣobhya in the monastery by one Vajrācārya and others. An inscription of N.S.815(=A.D.1635) on a slab of stone in Sau-bahal, Patan⁶ mentions that bricks were laid down on the courtyard of the monastery by certain devotees. The inscription of N.S. 822(A.D.1702) on the pedestal of a Wooden figure of Bhairava,

1. Regmi, Op.Cit. Pt. IV, Pp.184-85, No.85. 2. Regmi, Ibid, p.204, No.94.
3. Sakya & Vaidya, Ibid, Pp.168-71, No.46.
4. Sakya & Vaidya, Ibid, Pp.175-77, No.48.
5. Regmi, Ibid, Pt. IV, Pp.217-18, No.100.
6. Regmi, Ibid, Pp.218, -19, No.101.

National Art Gallery, Bhaktapur¹ commemorates the occasion of the dedication of this wooden figure of Bhairava by one Tulādhara Kutusāhu and his family who were pious Buddhists of Kathmandu. The inscription of N.S.828(= A.D.1708) on a slab of stone lying inside the Pulchok bahil, Patan² commemorates the occasion of installing a gold image of Sākyamuni in the main Shrine of Śīlāpuri Vānāgiri Vihāra with 'ahorātrayajña'. The inscription of N.S.831 on a slab of stone lying on the ground in Kvābahāl in Patan³ commemorates the repairing of the Caitya in Kvābahāl by replacing the central wooden beam with a 'ahorātra yajña'. The inscription of N.S.832(= A.D.1712) on a slab of stone lying in the Kvā-bahāl in Patan⁴ records the completion of the Construction of a Caitya, a pond and an inn by one Sivaraṃa in the name of his parents. The donor founded a Trust for conducting the work mentioned in the inscription. An inscription of N.S.835 (= A.D.1715) on a slab of stone on the platform of the Dhañju Caitya in Cābahil, Kathmandu⁵ commemorates the occasion of setting up a Dharmadhātu, in the area with the performance of a Yajña by Sevākhalaka. The inscription of N.S.835 on a slab of stone lying on the ground outside the Pulchok bahil, Patan⁶ commemorates the repairing of a Caitya, with the performance of a Yajña and the foundation of a Trust. The inscription of N.S. 842 on a slab of stone on the platform of the Caitya in Pim-bahil in Patan⁷ commemorate the ceremonial occasion of repairing the Dharmadhātu Vāgisvara in Pimbahāl. A stone inscription of N.S.851(= A.D.173) in Rakṣesvari Mahāyihāra, Pulcok ...

1. Sakya & Vaidya, Pp.193-94, No.54. 2. Regmi, Ibid, Pt. IV, P.247. No.113.

3. Regmi, Ibid, Pp.250-52, No.116.

4. Regmi, Ibid, Pt. IV, Pp.254-56, No.117.

5. Regmi, Medieval Nepal, Pt. IV, Pp.257-258, No.119.

6. Regmi, Ibid, Pp.258-259, No.120.

~~7. Regmi, Ibid, Pp.258-259, No.120.~~
No.1145.

7. Regmi, Ibid, Pp.268-69, no.126.

Patan¹ records that a devoted lady named Busundharā had offered all her ornaments to make a golden flower for Gandhulideva. This inscription also mentions that Bhikṣu Dharmadeva also had offered gold and silver ornaments to please Gandhulideva. The stone inscription of N.S. 857 (= A.D. 1737) in Mañjuśrī Temple, Patan² commemorates the occasion of offering a suvarṇakalasa, a garland of flowers, aṣṭhvaḥ and a 'Kapakachakra' to Mañjuśrī by certain devotees belonging to so called Śākya-vamśa. The stone inscription of N.S. 872 (= A.D. 1752) in Musumbahal, Kathmandu³ commemorates the occasion of repairing the image of Maṭṭrāya Bodhisattva by Vajrācārya Dharmadeva of Manisaṅga Mahāvihāra and others. The inscription of N.S. 873 on a slab of stone on the platform of the main shrine in Savacche Bahal in Tarrhachentole, Bhatgaon⁴ records that the main shrine of Tavacche bahal in Bhatgaon was repaired to please Śrī 3 Svastadevatā, Śrī 3 Padmapāṇilokesvara and Śrī Kairātma-janani devi by Vajrācārya Tavadhika and the members of his family. An sixty lined inscription of N.S. 878 (= 1578) on a slab of stone on the right side of the front of the Vihāra in Svayambhū shrine⁵ commemorates the repairing of the Svayambhū Caitya and another inscription consisting of 43 lines of N.S. 878 attached to the front wall of the Vihāra in Svayambhū to the left⁶ also commemorates the repairing of the Svayambhū Caitya. A copper plate inscription of N.S. 888 (= 1768 A.D.) in the personal collection of Śrī Harigovinda Shrestha and Narasimha Bahadur Shrestha, Bakhushitola, Lalitpur is a record of grant of 6 ropinis of land made in the name of Hathvagothi to please Śrīmacch-ribhūṃgamavalokitesvara Bhattacharya.

1. Sakya & Vaidya, Ibid, P. 213-14, No. 62.
2. Sakya & Vaidya, Ibid, Pp. 215-18, No. 63.
3. Regmi, Pt. IV, Pp. 303-304, No. 146.
4. Regmi, Ibid, Pp. 305-306, No. 148.
5. Regmi, Ibid, Pp. 307-13, No. 150.
6. Regmi, Ibid, Pp. 307-13, No. 151.

ACTS OF PIETY AND THEIR OBJECTIVES.

The Colophons of the Buddhist manuscripts copied in Nepal and Nepalese inscriptions inscribed in different ages state that different acts of piety were performed in different ages to perpetuate the memory of deceased parents and others who were dear to the performer. These were also performed with a notion that the deceased would be benefited if acts of piety stood in their name. The many purificatory ritual from birth to death were performed with a view to procure divine blessing for the person concerned. The mortuary rites were performed to save the deceased from the trapping of the world of spirit and to ensure him a happy existence in the heaven or in the life hereafter.

From the study of these Nepalese documents it is quite evident that in overwhelming majority of cases there was a prayer to be enabled to lead a long life of health, peace, fortune, with one's family in this world and ^{attain} bliss of heaven after death. The primary objective of every pious deed was the attainment of happiness in this present world. Emancipation from the Cycles of birth or the blessed region named Sukhavati after death or the attainment of Buddhahood were also some of the objectives of the many rituals. Sometimes the devotees wished prosperous new life after death, as most of them took rebirth as unavoidable. However, those who prayed for emancipation from the cycles of birth or the attainment of Buddhahood for themselves or their relations were comparatively few. Those, who were enlightened enough to seek release from rebirth, prayed so. Nevertheless, they had ^{not} ignored the usefulness of the present life. They had emphasised always on the happiness of the

and it was their ardent desire to live it to its fullest length. Hence their attachment to this present life always had remained, even while desiring emancipation from the cycles of birth or the attainment of Buddhahood.

The following documents of ^{different} ~~middle~~ ages mention the different acts of piety and their objectives :

(1). The Cabahil inscription,¹ inscribed before the time of Manadeva-I, (464 - 506 A.D.) records that a lady devotee prayed to have been a man instead of a woman in her next birth by the power of the merits acquired by her by donating lands to the Fraternity of Buddhist monks (Sangha. (Bhikṣusangha) (2). A lay devotee and his wife installed an image of Bhagavata Āryavalokiteśvaranātha in the reign of Ramadeva (547A.D.) in order to ensure the welfare and happiness of all living beings . They dedicated whatever merit acquired by them in this act of piety to their departed parents and all the living beings in order to attain the Enlightenment (Sarvajñajñāna)² (3). One devotee installed an image of Bhagavatāryyāvalokiteśvaranātha in Samvat (479- A.D. 557) and dedicated the merit acquired by him in this act of piety to others in order to attain the enlightenment.³ (4). One devotee installed an image of the Buddha in the early Licchavi period (5th - 6th Century A.D.) and dedicated whatever merit acquired by him in this act of piety to all the living beings for their attainment of the Enlightenment.⁴ (5). A devoted lady donated lands to the order of Buddhist nuns⁵ and dedicated whatever merit acquired by her in this act of piety to her departed parents.

1. Vajracarya, op. cit, No. 1.

2. Ibid, No. 40.

3. Ibid, No. 43

4. Hemaraja Sakyas Abhilekha Prakash,
P. 3, No. 2.
5. Vajracarya, op. cit., No 95.

(5). A devoted lady parents, husband and all the living beings in order to ensure the ceasing of all sorts of miseries as well as to attain enlightenment [amṛta Kāya¹ (= mokṣa)] for herself. (6). One devotee of Buddha donated lands for the maintenance of worship of the image of Buddha in about the time of Ansuvarma and dedicated whatever merit acquired by him in this act of piety to all the living beings in order to their attainments of Buddhahood (Bauddhampadam)¹ (7). One devotee donated lands for the maintenance of daily worship of Avalokitesvara and the feeding of the Bhiksusangha in about the time of Ansuvarma and dedicated the whatever merit acquired by him in this act of piety to all the living beings in order to the attainment of Buddhahood by all the living beings. ("Sarvasattvo Buddho bhavet")² (8). One devotee made religious gifts in the time of Narendradeva for the welfare of all the living beings.³ (9). One devotee installed the image of Avalokitesvara in Samvat 180 = 758 A.D. in order to make the living beings freed from miseries of this deep world for ever.⁴

The Acts of Piety And Their Objectives in Early Medieval Nepal :

(1). One devotee installed the image of Mañjuśrī in about the 9th Century and dedicated whatever merit acquired by him in this act of piety in order to increase the piety of his departed parents' soul as well as all the living beings.⁵ (2). One devotee dedicated whatever merit acquired by him in his act of piety in N.S.285 (=A.D.1165) to his departed teachers, parents, and all the living beings in order to their attainment of the Enlightenment (anuttarajñāna).⁶

1. Vajracarya, op. cit, No. 96. P.384.

2. Vajracarya, op. cit, No. 47

3. Vajracarya, 163

4. Vajracarya, Ibid, No. 172.

5. Regmi, op. cit, Pt. III, No. V.

6. Ms. Anupāśahastika Prajñā Prāsaṁhitā, CAME, P. 182, No. 1693.

(3). In the 13th Century A.D. one donor desired to gain the wealth and the welfare of all living beings of the world.¹ (4). Unāsha Lakṣmī² repaired a caitya in 481 (= 1361 A.D.) with an intension of the attainment of her Enlightenment and the welfare of all the living beings of the world.² (5). A Caitya was repaired in 1410 A.D. with the intension of the eternal welfare of all the living beings.³

(6). Jayatapala and his brother Anantarajapala installed an gold image of Akṣobhya in 549 (= A.D. 1429) with the intension of the eternal welfare of their future generations.⁴ (7). Several devotees made one lac Caityas for the performance of the lakṣa-caitya Yajna in N.S. 644 (= A.D. 1524) and expected to gain more children, and wealth as a result of this pious act.⁵ (8). In 653 (= 1533) the donor expected more men and money in his family as a result of this pious act.⁶ (9). One Megharāja made donations in Santighat Caitya in N.S. 672 (= A.D. 1552) in memory of his deceased son and expected as a result of this pious act more men and money, children and fortune in this world and attain a place in heaven in the next world.⁷ (10). One Yodhajū and his several relations constructed Jayasrī Vihara and enshrined images of Buddhist deities in N.S. 773 (1653 A.D.) in order to attain Enlightenment.⁸ (Bodhi-sampadam). (11). One Local person of Śākyaavaṃśa and his family constructed Amitavarṇamahāvihāra etc. in N.S. 798 (= A.D. 1678) and invoked the Dharmadhātū Mahāmuni for attaining 'Trivargga Mokṣa'.⁹ (12). One Tulādhara and his wife installed an image of Bhairaba in N.S. 822 (1702 A.D.) and expected as a result of this pious act more men and money and children in this world and Mahāyānapada in the next world.¹⁰

1. Regmi, op. cit., Pt. III, No. XXI

2. Śākya & Vaiśya, Medieval Nepal, pp 63-64, Nos. No. 5.

3. Regmi, Ibid, Pt. III, p. 47, No. XLVI

4. Regmi, Ibid, Pt. III, No. LV.

5. Regmi, Ibid, Pt. IV, No. I.

6. Śākya & Vaiśya, Ibid, No. 14.

7. Regmi, Ibid, Pt. IV, No. 10.

8. Śākya & Vaiśya, Ibid, No. 25.

9. Śākya & Vaiśya, Ibid, No. 3.

10. Ibid, No. 54.

(13). One Sivarama constructed a Caitya in N.S.832 in the name of of his parents and desired to have been relieved of worldly troubles and to go stright to Sukhāvātī Heaven as a result of this act of piety.¹ (14). MS. Oḍiyānādīkrama of N.S.570 (=A.D.1450) is copied by Rabicandra who dedicated whatever merit acquired in this act of piety to his departed parents and all the living beings in order to their attainment of perfect enlightenment (anuttarasamgaksambodhiphala).² (15). MS. Yoginisañcāra Tantram copied in N.S.650 (=A.D.858 1530) by one devotee who desired as a result of this act of piety the attainment of all sorts of success³ of the universe (of all the worlds) (lokanam sarvasiddhi). (16). MS. Samadhiraja Mahayanasutra copied in 787 N.S. by Jayamuni, a devotee of Mahābuddha who expected as a result of his piety all men would be Bodhisattva and Mahāsattva and always possessors of Saddharma.⁴

MS. Lalitavistara copied in N.S.829 is a pious donation of Paramadhārmikātma Dharmātma Tulādhara Veśābhāro and others dedicated to departed teachers and parents and all the living beings in order to attain Buddhahood ('Anuttara Puṇyabhūmaḥsamyaksambodhipadam').⁵

MS Sataśāhasrīkā Pra^{ṇāpāraṇitā} copied in N.S. 835 is a pious gift of paramadhārmika Tuladhara Veśāsīṇha and his family who dedicated this piety to the departed teachers and parents and all the living beings, in order to attain enlightenment. ('Anuttara samyakasambodhipadam').⁶

1. Regmi, op. cit., Pt. IV, No. 117.

2. NVPBSP, Vol-VII, Pt. I, p. 86.

3. NVPBSP, Vol-VII, Pt. II, p. 144.

4. NVPBSP, Vol-VII, Pt. III, p. 96.

5. Ibid, Pt. III, p. 7.

6. Ibid, Pt. III, p. 61.

MS. Guṇakāraṇḍa Vyūha copied in N.S.938 is a pious donation of Dharmātmā Tāmakrara and his family members dedicated whatever - - merit to their departed teachers, parents and all living beings to attain ^{perfect enlightenment} (ānuttarajñāna samakṣambodhipada?) ²¹

The Acts of Piety Performed by the Buddhist Monks and Nuns and their Objectives : (1). One Śākya (Bhikṣu) Priyapāla constructed one water conduit and one well for the use of living beings in order to the welfare of his parents ²² in the first half of the 7th Century A.D. ²³

(2). One Śākyabhikṣu Bandhubhadra dedicated whatever merit acquired by him in his act of piety to his departed parents and all the living beings ²⁴ (3). One Nun Śākyabhikṣuṇī sthaviraṇī Akṣaymatī of Mahāvī-

²⁵ in N.S.40 (= 920 A.D.) gvalvihāra/dedicated whatever merit acquired by her in act of piety to her departed teachers, parents and all the living beings in order to their attainment of the enlightenment (ānuttarajñānaphala) ²⁶ (4).

Paramācārya Bodhigupta, a follower of Mahāyāna school of Buddhism, ²⁷ dedicated whatever merit acquired by him in his act of piety in N.S. 88 (= 968 A.D.) to his departed parents, teachers and all the living beings in order to their attainment of the enlightenment. (sakaṣa-

thvarāśornuttarajñāna) ²⁸ (5). One Śākyabhikṣu donated to Saptapuramahā Vihāra in N.S.144 (= A.D. 1024) in order to have been a all seeing one and freed from disease, old age and death ²⁹ (6). Śākyabhikṣu

Harṣagupta copied MS. Sad ^{Dharmaśāstra} ³⁰ ³¹ in N.S.159 (= A.D.1029) and dedicated whatever merit acquired by him in this act of piety to his teachers and all the living beings in order to their attainment of the enlight-

1. NVPBSP, vol. VII, Pt. I, p. 130
2. Vajracarya, op. cit., No. 120

3. Ibid, No. 121;

4. MS. Ast. Praj. Regmi, Pt. I, p. 109-10

5. Regmi, op. cit., Pt. III, No. V.

6. CPMDM, vol. II, pp. 6-7, MS. Uṇṇāpavijaya Dharanī

7. D. Pateck, Medieval Nepal, p. 38.

8. JBORS, vol. XXXIII, Pt. I, pp. 26-27

9. D. R. Regmi, Pt. III, No. XXII

enlightenment¹ (7). Śākyabhikṣu Śunayasrī Mitra (1070 A.D.) a follower of Mahāyāna, dedicated whatever merit acquired by him to his teachers, departed parents and all the living beings in order to attain enlightenment.² (8). Nebhutiandra donated in N.S.368 (= 1248 A.D.) for the eternal welfare of his teachers, deceased parents, and of all living beings³. (9). Monks of Ratnākara Mahāvihāra led by Rūpaśeva Śākyabhikṣu offered a golden necklace to the Buddha image in N.S.607 (= 1487 A.D.) and as a result of this pious act the donors desired to attain wealth and happiness in this world and Sukhāvātī heaven in the next⁴. (10). Śākyabhikṣu Śrī Rūpateja of Cakavihāra and his several relations set up a gold finial on the roof of the shrine of Akṣobhya in N.S.631 (= 1511 A.D.) with the intension of attainment of the enlightenment as well as the worldly welfare.⁵ (11). A few Śākyabhikṣus constructed a Vajrāsana in N.S. 649 with an intension of the welfare and happiness of their families⁶. (12). One Vajrācārya Mahāpāla and others stone lions as door keepers to the shrine of Dipaṅkara Buddha in N.S.724 (= A.D. 1604) and expected good health and long life in this world and the enlightenment in the next world.⁷ (13). The Tibetan monk constructed Munivihāra in Bhaṭṭapur and made donations for it in N.S.787 (= A.D. 1667) in memory of their late father and expected to gain health and long life in this world and to live in 'Vaikuṇṭha' (heaven) in the next world as a result of their religious gifts.⁸ (14). Certain devotees of Śākyavamsa made offering to Mañjuśrī in 857 (= 1737 A.D.) and expected health, longlife, wealth and sukhāvātī heaven as a result of this act of piety.⁹

1. CBMC, P.172, No. Add. 1683.

2. JBORS, Vol. XXIII, Pt. 14 (Appendix).

3. Regmi, *op. cit.*, Pt. III, No. XXII.

4. Sakya & Vaidya, *op. cit.*, No. 13.

5. Regmi, *ibid.*, Pt. III, No. LXXXVI.

6. Regmi, *ibid.*, Pt. IV, No. 2.

7. Regmi, *ibid.*, Pt. IV, No. 28.

8. Sakya & Vaidya, *ibid.*, No. 33.

9. *ibid.*, No. 63.

(15). In. N.S.760 Paramopāsaka Sākyabhikṣu dedicated whatever merit acquired by him in his act of piety to his departed teachers, parents etc.¹ (16). MS Herukā Tantra copied in 948 A.D. The donors of the MS. desired for all the members of his family happiness and wealth² (Sukhasampatthi) in this world and Sukhāvātī in the next world (Parajanna). (17). A Sākyabhikṣu and his family members dedicated their merit for the attainment of their enlightenment³ of their teachers, parents etc. in N.S.640.³ (18). MS. Aṣṭasāhasrikā Prajñā pāramitā of N.S.327 (= A.D.1207) is a pious gift of Paṇḍita Kīrtisrījñāna of Mahāyāna school of Buddhism who dedicated whatever merit acquired by him in this act of piety to his departed teachers and parents, as well as all the living beings in order to their attainment of the perfect enlightenment.⁴ (19). MS. Caṅkṣasambharatantra Pañjikā of old New⁵ script is a pious gift of Sākyabhikṣu Gaganasrījñāna of Mahāyāna School of Buddhism, who dedicated whatever merit acquired by him in this act of piety to his teachers and parents.⁵ (20). MS. Pañcarakṣā copied in N.S.655 (= 1635 A.D.) is dedicated by Sākyabhikṣu Śrī Jitadeva of Paśupati Mahāvihāra and his wife and sons, in order to increase of their life and comforts⁶ (Āyurogya Vṛddhirastu). (21). Āryapāramitāyu Mahāyānasūtram copied in 710 N.S. (= 1590 A.D.) is dedicated by Paramopāsaka Sākyabhikṣu Jayaratna of Mahāvihāra and his wife and children. He dedicated whatever merit acquired by them in this act of piety to their departed teachers, parents and all the living being in order to the attainment of their enlightenment.

1. MS. Aparimitāyāna Mahāyāna Sūtra, CSMA SB, 40 (10734).

2. CSMA SB, 59.

3. MS. Pañcarakṣā, CSMA SB, 78.

4. NVPB SP, Vol-VII, Pt I, P. 38.

5. Nepal, Nat. Lib, Cat. P. 41.

6. NVPB SP, Vol-VII, Pt II, P. 27.

7. Ibid, Pt I, P. 27, 74.

As a result of this pious act the donors expected long life, cure-
 ness of disease men, money and fortune. (22). MS. Astasahasrikā
 Prajñāpāramitā copied in N.S.717 is a pious gift of paramopāsaka
 Sākyabhikṣu Śrī Kīrtipāla of Mañjuśrī Nakabihāra who dedicated¹ to
 his departed teachers and parents and all the living being in order
 to their enlightenment (Anuttarajñānaphala). He and his wife and
 others expected the results prescribed in this book. In 753 N.S.
 Sākyabhikṣu Kīrtipāla and his brothers donated books and as a result
 of this pious act the donors expected happiness in this life and
 perfect enlightenment² ('Jayamānasya ihajammani sukha labhino bha-
 vanta. | paratre Anuttara Nirbāṇalabhino bhavanta') (23). MS. Kāraṇḍav-
 yūha Mahāyānasūtra copied in N.S.803 (= 1683 A.D.) is a pious dona-
 tion of paramopāsakaparama dhārmika dharmātma Sākyabhikṣu Śrī Ratna-
 muni and others who dedicated whatever merit acquired by them in
 this act of piety to their departed teachers and parents as well as
 all the living beings in order to the attainment of their enlighten-
 ment³ (Anuttarasamyasamboddhaphala). As a result of their acts of
 piety one Sākyabhikṣu Padmasiṃha and his wife and children expected
 long life, cure from diseases, men and money, Wealth and children
 in this world and Sukhāvātī heaven in the next world³. (24). Astāmi-
 vrata Mahātmyam in Newari copied in N.S.962 is a pious donation of
 Vajrācārya Śrīśukadattadeva of Cakramahāvihāra in order to get more
 men and money, merit and knowledge, and children. He also expected
 wealth and happiness in this world and enlightenment in the next
 world⁴. (25). Ekallavīranāma Candamahāroṣana Tantra copied in N.S.
 547 (= A.D. 1437) is a pious donation of Bhikṣu Jivarakaṣata of - -

1. NVPPSP, Pt. I, p. 44 72

2. Ibid, p. 44.

3.

4 NVPPSP, Pt. I, p. 37.

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who dedicated his merits
 Sadakṣari Mahāvihāra, in order to ^{the} attain ^{ment of Enlightenment} his departed (teacher)
 parents and all the living beings Anuttara Jñānaphala. (26). Kāraṇ-
 davyūha Mahāyānasūtraratnaraṣa copied in the reign of Jayasinhadeva,
 is a pious donation of paramopāsakaśākyabhikṣu and his family members
 in order to attain Anuttarajñāna¹ for his departed teachers & parents
 and all the living beings² (27). MS. Tathāgataguhyaka of N.S. 972³
 (= 1852) is a pious donation of Paramadharmaka dharmātmā śākyabhikṣu
 and his family of Pārāvata Mahāvihāra to attain Anuttarajñāna³ for
 his departed teachers, parents and all the living beings.

¹ MIVPDBSP, Pt I, P. 83

² . *ibid*, ~~P. 83~~, Pt I. P. 99

³ . *ibid*, Pt. I, P

SPREAD OF BUDDHISM IN THE KHASA KINGDOM IN THE KARNALI
BASIN, WESTERN NEPAL IN THE MIDDLE AGE.

THE KHASA KINGDOM : The Khasa dynasty ruled over the basins of the river Karnali and its tributaries for a few hundred years between the 11th and 14th centuries A.D. The people of this state belonged to the Khasa tribe too. Two Khasa dynasties were ruling in this area. One of these dynasties was ruling at Purang controlling Jumbā and adjoining places down to the plains of Surkhet. Another was ruling at Guge which covered a good portion of what is now called west Tibet. In Guge the Bhotia dynasty ruling previous to the Khasa dynasty was the IDE family which was overthrown by Nagaraja (Nagadeva) of the Khasa dynasty. The Khasa dynasty that ruled over Guge ended with Pratapamalla who had no issue. This king handed over the throne to King Punyamalla who ruled over the Purang territory at that time. Thus Guge was merged in the Purang territory. Punyamalla was the first ruler of the united Kingdom of Guge. The united Khasa kingdom was ruled by one ruler from Semja which is now identified with the Simja Village situated at the confluence of the two tributaries of the river Karnali, a few miles in the south west of the present headquarters of the Jumla district. It was ^avery extensive dominion based on a feudal system which united the local chiefs of smaller principalities under the paramount power of the rallas. The Dullu inscription describes the family tree of the Khasa rulers.

From the different inscriptions it is evident that the Khasa dynasty ruled over a very extensive dominion and the climax was attained during Prthvimalla's time. Both Kacalla and Asokacalla ruled also over a very big area of what is known as Garhwal-Kumaon region.

1. Tucci, G., Preliminary Report on two scientific expeditions in Nepal, Roma, 1956.

Ripamalla ruled also over Lumbini and Nigli-haya. Prthvimalla's hegemony over Jumla, Dullu, Kudvana, Palatara ~~and Kudvana, Palatara~~ and Kaskot is evidenced by his inscription. According to Prof. Tucci-
 "The Mallas reached the highest of their power under Prthvimalla who ruled over a great kingdom which included Guge, Purang and the territories on this side of the Himalayas as far as Dullu to the South-west and Kashikot to the east¹ and to the plains in the Tarai of that region². Prthvimalla's son Abhayamalla is the last known king of this Khasa Dynasty."

PATRONAGE OF THE KHASIA KINGS TO BUDDHISM.

Kacalla : The Khasa king Kacall of the Karnali Basin in Western Nepal was a devout Buddhist. An inscription at the temple of Balesvara in Kumaon dated Saka 1145 Pausa Kṛṣṇa 2 (A.D. 1223) mentions 'Paramasaugata Kracalladeva Jina' of Kantipur who is identified with the king Kacalla of the Karnali Basin in Western Nepal. According to G. Tucci, this inscription was issued from Dullu of Western Nepal. This inscription records a grant of land to the Brāhmaṇa worshipper of Ek-Rāra śrī Balesvara by the Kacalladeva after worshipping Balesvara-Mahādeva. This inscription further state that in the sixteenth year of his reign Kacalla destroyed Kirtipur (Garhwal-Kumaon) defeating the ruling princes of that region. From this inscription it is evident that Kacalla was a devout Buddhist, although he revered the Saivite deities.

1. Tucci, *op. cit.*, pp 51 ff ; Regmi, *op. cit.*, vol-I, P. 711.

2. Regmi, *ibid.* P. 711.

3. Fuhrer, N. W. Provinces and Oudh (II) Monumental Antiquities and Inscriptions, 1891, P. 50. ; Atkinson, N. W. Provinces Gazetteer, XI, pp. 516-28

4. Tucci, *op. cit.*, P. 67

the ~~Saivite~~ deities.

Asokacalla : Asokacalla was a son of Kacall. He is mentioned in five inscriptions. Three of these inscriptions are traced in Bodhgaya¹ and the other two are traced in Kumaon at Gopesvara and Barahat respectively. Two inscriptions traced in Bodhgaya record the evidences ~~of~~ that Maharaja Asokacalla was a devout Buddhist who followed the Mahāyāna school of Buddhism. The Bodhgaya Inscription dated L.S. 51 Bhādradine 29² addresses Mahārājāsīmāyā Asokacalla as a devout lay devotee who follows the Mahāyāna school of Buddhism. This inscription is a record of a pious donation of Mahārāja Asokacalla who built a monastery in Bodhgaya and installed an image of Buddha, having sent Paṇḍita Bhadanta (Bhikṣu). Guṇapāthi of Kashmir, Rājaguru Paṇḍita Mṣal, Pātra, Saṅkaradeva, Pātra Trailokyabrahmā, etc., and others. From this inscription it is evident that the Rājagurus of Asokacalla were also Buddhist^{monks}. The Bodhgaya inscription dated L.S. 74³ addressed Mahārāja Asokacalla as follower of the Mahāyāna school of Buddhism, a devout lay devotee and bee of the dust of the lotus feet of Hevajra. Hevajra is a very popular deity of the Vajrayāna Buddhism. From this inscription it is evident that the Vajrayāna Buddhism was spread in the Karmālī Basin during the reign of Asokacalla. This inscription is a record of a pious donation of Sri Saṅkrapāla, a light of the Ksatriyas who followed the Buddhisaiva's character and who was an attendant of Asokacalla's younger brother Rājakumāra Sri Daśaratha.

I. Kielhorn, *Inscriptions of Northern India*, EI, V, p. 79; Bhandarkar, EI, IX, of nos. 1454, 1467, 1468. *Journal of Bo. As. Society*, XVI, p. 357; Cunningham, *Mahabharata*, p. 78. Pl. XXVIII (EI, XII, p. 29).

Jitarimalla : The Khasa king Jitarimalla was the son of Asokacalla, From different records it looks quite certain that he was a devout Buddhist like his ancestors, although he patronized Hinduism and revered saivite deities. Jitarimalla issued three inscriptions. The first available inscription of Jitarimalla is traced in the Karnali Basin.¹ This is a record of a grant of fee-hold land to certain Brahmanas. Jitārimalla (Jayatārimalla) ^{on several occasions between the years NS. 408 and 410. His invasion of the Nepal valley} invaded the Nepal valley has been recorded in V^I, VK, V^{III} and Kirkpatrick. These records bear the evidences that Jitarimalla was primarily a Buddhist, as while he was residing in the Nepal valley he at first ²want to pay respects to the Buddhist temples and then went to propitiate the saivite deity, so that famine and distress might not touch him. According to V^I (f 26b) Rājā Jāyātārimalla invaded the Nepal valley for the first time in the month of posa in the year N. S. 408 (December - January, 1287-88) and encamped in the Svayambhū area. He invaded the Nepal valley for the second time on Phālguna sukla 13 of 409. He burnt several villages and went to pay respects to the Svayamehucaitya and then went to Bugana where he enjoyed the darsana of Lokeshvara Matsyendranātha. Thereafter he propitiated God Pasupatinātha and returned to his country.² According to V^{III} (f.400) Jitārimalla invaded the Nepal valley on N. S. 410 Phālguna Kṛṣṇa Pratipadā (February 26th 1230 A.D.). He captured Narakot and then presented treasury to the Lokeshvara-red Matsyendranātha in the temple of Bugana. Thereafter he went to Deopatan where he showed his devotion to the shrine of Pasupatinātha. He prayed and offered flowers there so that famine and distress might not touch him.³

¹ *Shiksha Prākāśa*, II.1, pp. 62-64

² *Reg. Gopālarāja Vārisatī* (f.26b), *Regmi*, op. cit., Pt. II, Appendix B, pp. 21-22.

³ *Ibid*, (f.42), p. 134; *Regmi*, *Ibid*, Pt. I, pp. 41-42 (Eng. Trans. of V^I, V^{II}, V^{III}, VK, and Kirk)

Ripumalla : Ripumalla was a nephew of Jitarimalla. He was also a devout Buddhist. He visited the birth place of Gautama Buddha at Lumbini and the Nirvāṇa-stūpa of Kṛakamuni Buddha at Nigliṇa in the western Nepal. He also went to the Nepal valley and visited the Temple of Lokēśvara Matsyendrārātha at Bugamā where he performed ceremonies. From the Ripumalla's inscriptions in Lumbini and Nigliṇa it looks quite certain that these places were included into the kingdom of the Khasa rulers of the Karnali Basin during the reign of Ripumalla. Ripumalla's conquest on several occasions between the years 400 and 440 B.C., ~~Ripumalla's invasion of the Nepal valley~~ in India has been noted in Tibetan sources materials.¹ Ripumalla's two inscriptions are traced in Asoka Pillars in Lumbini and Nigliṇa respectively.² The reading of the inscription in the Asokan Pillar in Lumbini is rendered : (1) "Aṁ Maṇipadme hū | Śrī Ripumallaścirañ jayatu" (2) "Saṅgrāmaṃ maharaja jayath". The inscription in the Nigliṇa pillar is being read : "Aṁ Maṇi Padme hū II. Śrī Ripumalla cirañjayatu. The inscription in the Nigliṇa pillar is dated Saka 1234 = 1312 A. D. Saṅgrāmaṃ is Ripumalla's son. According V^{III} (f. 43a) Ripumalla invaded the Nepal valley in N. S. 433. He went to the temple of Matsyendrārātha at Bugama and performed ceremonies and feasted for 18 days. Thereafter he left.³ According to Mr. Dhanavajra vajracharya Ripumalla entered the Nepal valley in V.S. 1369 not as a invader but as a pilgrim as in the same year (V.S.369) he also visited Lumbini and Nigliṇa.⁴ From an inscription of Ripumalla traced in Chaukokholanji situated in the east of

J. Itihasa Prakasa, II. I., pp. 100-101 & 21.

3. Regni, op. cit, Pt. III, Appendix B, p. 137; Regni, Pt. I, p. 251.

4 Dhanavajra Vajracharya, Karnali Pradeshko Itihaso Ek Jhalak, Purnima-6, pp. 24-25.

1. Regni, op. cit, Pt. I, p. 724

Simjā it is evident that Ripumalla was a religious as well as learned man. This inscription records that Ripumalla copied M.S. Lokanāthapadadhyāra. Laghuratnatrayabhidhā, a composition, which tended to fulfill all kinds of desires.¹ The colophon of MS. Abhisamayālaṅkāra dated Samvat 1370 (= A.D. 1313) mentions that this MS. is copied in Suraksetra (Dullu Surakheta) during the reign of Rājarājesvara lokesvara Śrī Ripumalladeva.²

Ādityamalla : Ādityamalla was a son of Jitarimalla. He was a devout Buddhist. It is evidenced from the Gopālarājāvamsāvalī. Gopalarajavamsavali - v¹ (f 27b) and v^{III} (F 46 a) speaks of the invasion of the Nepal valley by Ādityamalla in N.S. 448. v^{III} states that Ādityamalla stayed in Patan for 22 days praying in Pulbahi (Pulchok vihāra, Patan) on the outskirts of Patan city. In the wall of a cave in between Dailekh and Dullu a stone inscription dated saka 1221³ (= A.D. 1299) is traced. The rendering of the inscription is rendered : "Om Sat Buddha ... Śrī Ājītamallarāja (sa) parivāraściraṁ Jayatu."⁴ Ajitamalla is identified with Ādityamalla by Dhanavajra Vajracarya. Śrī^{nāth} Rahuta prayed to Buddha for long life for Ādityamalla and his family.⁴ Thus it looks quite certain that both of them were Buddhists.

Pratāpamalla : According to the Tibetan chronicle Pratāpamalla became a Buddhist monk.⁵ The statement of the Prthvinalla's Dullu stone pillar inscription dated Saka 1279 (= A.D. 1357) - 'sa svayaṁ Nāgarājasya naivāsēṣayadanvayaṁ' confirms the statement of the Tibetan chronicle that Pratāpamalla became a Buddhist monk.⁶

1. Itihāsa Prakāśa, 2/1, p. 80.

3. Itihāsa Prakāśa, 2/1, p. 173-74

5. Tucci, op. cit., p. 68

2. JBORS, XXIV, p. 163 (Pt. III)

4. D. Vajracarya, op. cit., p. 26.

6. Vajracarya, op. cit., p. 26.

Pratāpamalla had no issue. ~~Punyamallaxxx~~

Punyamalla : Punyamalla of Gela family who was enthroned in Senjā after Pratāpamalla was a devout Buddhist. This is evidenced from a copper plate inscription of Punyamalla dated Saka 1259¹ (= A.D. 1337) which addressed Punyamalla as a great lay devotee of the Buddha (Paramasaugata). This inscription records a grant of freehold land to one Brahmin Sri Vidyākara by Punyamalla.

Prthvimalla : Prthvimalla was a devout Buddhist by birth. Prthvimalla's inscriptions available now bear the evidence of the fact. Prthvimalla's Dullu stone pillar inscription dated Saka 1279² (= A.D. 1357) consists of two pieces - one at the front and another at the back. Each starts with 'Om Mani Padme Hum' and an image of a stūpa is engraved on each of the both sides. 'Prthvimalla is praised in this inscription for having exempted for-ever from taxation the bhikkhus, the brahmins (dvija), the preachers (dharmaśāhara) and the artisans (sūtradhāra)'. A copper plate inscription of Prthvimalla dated Saka 1280 Mārgasīra Vadi 13³ (Nov. 1358 A.D.) is also a record of a grant of land to a Brāhmana by Prthvimalla. The witnesses are the same as in the Kanakapatra of Shituka. Prthvimalla's Kanakapatra of Shituka dated Saka 1298 Srāvana Sudi 10⁴ (= A. D. 1376) is a record of a grant of free-hold (Virta) by King Prthvimalla in his birthday. The witness mentioned in this record are Brahmā, Viśnu, Mahesvara and Buddha, Dharma and Saṅgha respectively. It bears a stamp of seal with Saṅkha, Cakra, and gadā and padma.

1. Himavat Sanskriti, I, i, p. 35.

2. Tucci, op. cit. ; Itihās Prakāśa, II, i.

3. Itihās Prakāśa, II, i.

4. Ibid. ; Tucci, op. cit. Fig 21, p. 112-13.

Devavarmā : An inscription of Devavarmā a local chief dated Saka 1276¹ (= Dec. 1354 A.D.) which is traced over the ruins of a construction of a water reservoir at Patharnawli in the Dullu, begins with 'om mani padme hum.' This inscription was written during the victorious reign of Prthvimalla.

The reservoir was built along with a rest house for the habitation of the tired guests. This pious deed was undertaken by him for the spiritual benefit of all living beings. The reservoir of the water was covered with a roof above which five caityas were constructed. The foundation of four stūpas at the four corners and a bigger stūpa in the middle of the roof of the reservoir can still be seen. Therefore, five stūpas in all were constructed above the roof of the water reservoir according to the mandalic arrangement of the Buddhists. ¹

An inscription dated Saka 1280 āsvina² (= October, 1358 A.D.) on the stone pavement of a temple of Dullu mentions that Devavarmā erected the caitya by order of Prthvimalla.

Buddha, Dharma, Sangha, Brahma, Viṣṇu, Mahesvara are invoked in a royal decree, dated Saka 1480 (= A.D. 1558), issued by Nṛpatimalla, in a tamrapatra ³

The tamrapatra traced in Litakot which contains a list of privileges granted to Rāut Goth and which addresses to the adhi-kārin and other officials of upper and lower Jumlā.

1. Tucci, op. cit., Fig. 54.; Sanskrit Sandesā, (m. X-XII), p. 54.

2. Gihara Prakāśa, II, 1, pp. 60-72

3. Tucci, Preliminary Report, etc, p. 127.

An inscription engraved on both sides of a huge pillar is traced at the extreme ~~a~~ end of the village on the road Dullu - Surkhet. Image of a stūpa and the mantra - 'Om mani padme hum' - were ~~also~~ engraved on both sides of the pillar. ¹

The witnesses mentioned in Maharajadhiraja Sansar Varma's tamrapatra dated Saka 1318 (= A.D. 1396) which is traced in a place south of Jumla, are Dharma and Saṅgha along Bhumi, the Mother Earth. This suggests that Buddhism was respected in some parts of the country as late as 1396 A.D. ²

Two inscriptions in copper plate of Batsaraj Naresvara dated Saka 1372 (= A.D. 1450), which are traced in Jumla, mention as witnesses Buddha dharma, Saiva dharma, etc. ³

A tamrapatra of Sainalsahi of the Raskoti family and Kalyal-
raja Mahārājādhirāja Vikram Shah dated Saka 1542 (= A.D. 1620) makes no more obeisance to the Buddhist Trinity as were the practice earlier. ⁴ It appears from this inscription that Buddhism in any form disappeared for good from Jumla in the beginning of the 17th century A.D.

According to Tibetan source materials ⁵ the king of Ya tse sent some presents to a Tibetan lama named Kuniga' bzn po. in return he sent a letter to this king giving some directions to the ~~a~~ king, his eldest son and the chief ~~a~~ queen.

1. Tucci, Preliminary Report etc., (Pligg. 53, 61A, B).
2. Regmi, Modern Nepal, pp 5-7
3. Ibid.
4. Ibid.

'The king of Ya tse named Ha sti raja sent some presents, consisting of things to eat, a chair, a prabhamandala for the images and some robes, to a Tibetan Lama named Kundiga' bzn po. The Lama sent his thanks for the presents he had received. He gives the king some instructions and recommended him to avoid in everyway, as if they were poison, the doctrines of the worshippers of Hindu gods such as Brahmā, Visnu and Indra of the heretics as well as those of the Mohamedans'. Moreover, he adds that all sorts of puja which prescribed the killing of animals be they birds or goats should be equally avoided because they are of a great sin, which causes rebirth in the hells.¹

¹ I. Tucci, Preliminary Report, etc., p. 115; This letter is preserved in vol. A of the complete works p. 349a of that Lama (a Dsa'm buglin rigyas bzad in 18th. century).

SECTION VI

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HISTORY OF THE REVIVAL AND SPREAD OF THERAVĀDA BUDDHISM IN THE NEPAL VALLEY IN THE TWENTIETH CENTURY.

It has already been mentioned that Hīnayāna school of Buddhism existed in Nepal in Ancient times. It appears that since the twelve century A.D. the Theravāda School of Buddhism vanished from Nepal. Again Theravada Buddhism was revived in the twentieth Century A.D. Mr. Kuladharna Ratna gives an outline of the history of the revival of Theravāda School of Buddhism in his booklet entitled Buddhism and Nepal.¹

The First Rana Prime Minister Janga Bahadur (1857-1877 A.D.) codified laws making proselytising a serious offence punishable by law. This law applied only against conversion from Hinduism to Buddhism and or other religion but not vice-versa. Even the religious journal was banned in Nepal, as it was found that it attempted the renaissance of Buddhism in Nepal.

Due to the hostile policy of the autocratic and oligarchical government in power against Buddhism finding it impossible to spread Buddhism in Nepal itself, Sri Dharmaditya Dharmacaryya (now known as Sri Jagatman) went to India and accomplished many deeds for the revival of Theravada Buddhism in Nepal residing in India during the twenties and thirties of the 20th Century. He published a Buddhist journal in Nepalbhasa (Newari) from Calcutta named "Buddhadharma Va Nepalbhasa" and also an English journal named "Buddhist India". He also organised many Buddhist conferences in India. In this effort, he received full co-operation, help and inspiration from the Mahabodhi Society of India and specially from its founder the late Anagarika Dharmapala.

At this time, in the year Vikrama Samvat 1982 (A.D. 1924) a Tibetan Lama named Kyangtse came from the

¹ Kuladharna Ratna, Buddhism in Nepal, Dharmodaya Sabha, Serial No. 38, Nepal, 1956.

Eastern Province of the Tibet Region named Kham to Nepal. All the way he came prostrating and praying. When he reached the Nepal valley, he began to preach the gospel of Lord Buddha, in various places. Soon he became very popular. Inspired by the " Buddha Dharma Va Nepalbhasha " and the preaching of this Kyangtse Lama, the dormant intellect of the Buddhist population of Nepal was beginning to reawake. At this time Shri Yogbirsing, an ardent Buddhist worker, published a Buddhist poem entitled ' Sansara Sagara Biche ' (In the midst of this universe). But this was not tolerated by the then Rana Prime Minister Chandra Shumsher who find^e this Buddhist poet and the publisher of the poem Shri Bhavanibir Singh Rs. 10/- each for composing and publishing the poem respectively. At the same time attempts were made to foment quarrels among the Buddhists by bringing in the question violating the rules of the caste system which had been by now compulsorily introduced among the Buddhist populace also.

In the year 1926 A.D. a Tibetan Lama Tsering Norbu^y by name came to Nepal to repair the Svayambhū Stūpa. He was meditating in the holy Nāgārjuna Hill. Many people were impressed by him and five among them were ordained as Bhikṣus including a non-Buddhist whom he named Mahaprajñā. This development also roused the ire of the then Prime Minister Chandra Shumsher, who at once exiled the Bhikṣus and the Lama. The Lama was not even allowed to repair the stūpa.

In Vikram Sambat 1987 (= A.D. 1930) eleven persons - Yogbir Singh, Manikmen, Dharmamen, Karunaratna, Siddhiratna, Dasratna (later known as Sthavira Dhammalok), Khadgaraj, Manjuharsha, Mondas, Harshadas, and Chittadhar were prosecuted, under a charge of spreading an ostentatious Religion, and deported out of the Kathmandu Valley simply because they preached non-violence and exhorted the people not to sacrifice animals or eat meat or drink, true to the tenets of Buddhism. Before deportation they were whipped personally by the then Prime Minister Bhim Shamsher. In 1930 A.D. in the month of Bhadra Prajñananda Sramanera went to Kathmandu from Kusinagara.

Towards the end of Vikram Sambat 1998 (= A.D. 1941) Bhikkhu (now Mahathera) Amritananda returned to Nepal after his studies in Ceylon. By his eloquence he collected a fair number of admirers. At this time, other Bhikshus, Sramaneras and Anagarikas also returned from Burma, Ceylon and India. He was also joined by Bhikshu Saamankar and Mahasthavira Chandramani. They all propagated the message of Lord Buddha in the Svayambhū Parbatsthān, Kindol Vihāra and other places and kindled the faith of many people in Buddhism. In 1943 A.D. a small cottage was built by Rev. Amritananda with the name Anandakūṭi. This was not, however, tolerated by the then Prime Minister Juddha Shamsher. On the 30th July, 1944, the Nepal Government (i.e. Prime Minister Juddha Shamsher) had served a notice to the Bhikshu to cease forthwith (1) the giving of sermons, (2) the performing

and observing of Buddhist ceremonies and festivals, and (3) the ordaining of anyone into the Sangha (not even one born as a Buddhist). An even stranger injunction was added that the monks and nuns must return to worldly life. A time limit of three days was given to think it over. The Bhikshus refused to obey this very impossible command. Hence about a dozen of Bhikshus who were on Varsavasa (monsoon repair) were expelled from Nepal. They had to leave Nepal even during the Varsavasa (rainy season repair). The nuns, however, were permitted to remain in the Viharas during the Vassavasa, on condition that they are to return to lay life at the end of the period, but if they decided contrary they too faced expulsion. The Bhikshus arrived at various places in India and some went to Tibet Region and China. The news of the expulsion of the Bhikshus was received with much surprise and great grief by the Buddhist world. Meetings were held in several countries to protest against the unjust treatment meted out to the sangha in Nepal. The Maha Bodhi Society of Ceylon wrote, " It gave a great shock to hear that the Nepalese Theravadian Bhikshus have been driven away from Nepal." Extending the hospitality of a Vihara under kindlier skies, the Maha Bodhi Society of India wrote; " If those who are exiled have no place to stay, they are all welcomed to our Samath Centre." A similar kind invitation was forthcoming from the Maha Nayaka Therapalane Siri Vajiranahe of Ceylon. The venerable U. Dhammissara, presiding priest of the Burmese Buddhists of Benaras pleaded with the

Maharaja, The President of the Burmese Buddhist society, India, the Ven. U. Anandapandita Bhaddanta also wrote a long letter to the Maharaja (Prime Minister of Nepal) and explained the purpose and mission of Buddhism to him. He wrote in his letter

“... It is a matter of regret to all the Burmese Buddhists to hear this news and it will naturally have the same effect on the Buddhists all over the world irrespective of race or creed when they hear about this deplorable incident”. The monks in exile conceived the advisability of forming a society in order to maintain some sort of cohesion amongst themselves and to do such service as they could possibly render to the Sasana. On the 30th November, 1944 A.D. a meeting was convened at Sarnath by the Bhikkhus and some Nepalese philanthropists living at that time in India and the Dharmodaya Sabha was founded with the Ven. U. Chandramani Mahasthavira and Bhaddanta Ananda Kausalyayana as the President and Vice-president respectively and Bhikkhu Amritananda, the pioneer Buddhist worker as the General Secretary of the Sabha. Membership of the organisation was thrown open to the laity too.

In 1945 A.D. a group of Chorus prayers known as 'Ganamala Bhajan Kshala' were arrested and prosecuted for signing Buddhist songs. Bhaktabhadur, the publisher and seller of the book " Gnanamala " was also arrested and his shop was closed. This was a sequel to an order which the Prime Minister had served on the Bhikkhus without success.

In 1946 A.D. during the Prime Ministership of Padma Shumsher, on the request of Bhikkhu Amritananda a Good-will Mission from Ceylon, under the leadership of the Ven Narada Thera and with Bhikshu Amritananda, Bhikshu Priyadarshi, Dr. Ratnasurya, Professor Aryapal as members visited Nepal. The mission secured to permission for one among the exiled monks to return home at once and an assurance that the ban on the return of the rest of the monks will also be lifted soon. The Ven. Narada Mahathera, leader of the Mission, was also able to obtain permission to build a caitya at Ananda Kuti, Kathmandu in Ceylone's style.

In 1947 A.D. the headquarter of Dharmodaya Sabha was removed to Kalimpong in India. In 1948 on Vaishakha Purnima the Venerable Narada Maha Thera visited Kathmandu again for the opening ceremony of the Sri Lanka caitya where a sacred relic brought from Ceylon was enshrined. A sapling of the sacred Bo-Tree of Anuradhapura was also planted and a Sima for Bhikshus was established. The then Prime Minister Mohan Shumsher declared Vaisakha Purnima a holiday for Buddhists in the service of the Nepal Government. Thus gradually but steadily Theravada Buddhism gained ground in Nepal.

Since the return of the monks many Viharas were built at Kathmandu, Patan, Bhojpur, Pokhara and Palpa Tansen in Nepal. In this task a number of Nepalese merchants residing in India and Tibet also helped a great deal.

After the advent of Democracy in Nepal in Vikram Sambat 2007 (= A.D. 1950) the Headquarter of Dharmodaya Sabha has been removed to Kathmandu. With the establishment of a democratic Government in Nepal the Dharmodaya Sabha was able to extend its activities and similarly the Buddhists were now at liberty to profess their faith freely. To the World Fellowship of Buddhists Conference held at Colombo in 1950, the Dharmodaya Sabha sent a two - man deligation consisting of the Venerable Amritananda and Shri Manihansha Jyoti, Hony. Treasurer. Nepal was then recognised as a regional centre and a member of the Nepal, Assam and Bhutan group taken in the General Council.

In 1951 A.D. the late King, His Majesty Tribhuvana Bir Bikram Shal Deva visited Anandakuti Vihara and participated in the Buddha Puja on Vaishakha Purnima, breaking the age-old tradition of the Gurkha rulers which forbade them the worship of the Buddha. On that same occasion, the then Minister for Home Affairs, the Honourable Shri Bishweswar Prasad Koirala announced that His majesty's Government have been pleased to declare Vaishakha Purnima a national holiday. With the active support and co-operation of the Govt., the Dharmodaya Sabha was able to bring the sacred relics of Sariputta and Moggallana Arhants to Kathmandu from India in 1953. A semi-official reception committee was formed for the purpose with following members : President- The late King His Majesty Tribhuvana Bir Bikram, Vice-President- Minister for Home Affairs, Shri B.P. Koirala and Minister for Commerce, Shri G.M. Singh, Secretary -

- Bhikshu Amritananda, Assistant Secretaries, Shri Kuladharmaratna M.A. (Com.) B.L. and Shri Kularatna B.E., Treasurers - Shri Bhayurathna and Shri Pushparatna, Publicity Members - Prof. Narayan Bahadur, M.A. Ph. D. Shri Daya Bir Singh, and Shri Tirtha Narayan. The relics were received at Ganchea aerodrome in Kathmandu with all due solemnity. In 1953 A.D. the late King Tribhuvan Bir Bikram personally went to the airfield and received the relics and brought them to his palace where they were kept over night before handing over to the Sabha for worship at various places. He placed His personal Dakota at the disposal of the Delegates who came from India, Tibet, Burma, Thailand, Cambodia, Ceylon, Greece, England, Germany, etc. A mammoth meeting was held at Kathmandu to welcome the relics. In this mammoth public meeting the late king His Majesty Tribhuvan Bir Bikram declared : " To-day's event reminds us once again that there is an ideal yet to be pursued by mankind, and that is the ideal of Buddha. When the world is groping in the dark, the solitary light of the great Buddha beckons us and guides our steps." It was an international event unparalleled in the history of Nepal. In the same year a Buddhist boarding school was opened at the Svayambhū Mount by Bhikshu Amritananda.

The Second World Buddhist Conference was held in Japan in 1952. Bhikshu Amritananda led the delegation from Nepal with Kesharlal as secretary of the Dhamodaya Sabha. In the year 1952 the late king M.M. Tribhuvan Bir Bikram and His ex-Prime Minister,

the Honourable Shri M.P. Koirala handed over the sacred site of Lumbini, the birth place of Sakyamuni Buddha, to a committee consisting of two govt. officials, one local non-official representative and three nominees of the Dharmodaya Sabha. The immediate programme of the Dharmodaya Sabha in regard to Lumbini was to make provisions for the residence of a Bhikshu, to construct roads and to provide facilities for the visit and lodging of pilgrims. The construction works towards these objectives were going apace.

Third World Buddhist Conference was held in Rangoon, Burma in 1964 A.D. This time also Bhikshu Amritananda attended the conference as representative from Nepal. It is in this conference that he proposed the next World Buddhist Conference should be held in Nepal. He carried with him the message of the late King His Majesty Tribhuban Bir Bikram which concludes thus - " I am happy to let all of you know on this auspicious occasion that my Govt. are intending to invite a world Buddhist conference of the occasion of Buddha sambat 2,500. " He had also with him the ex-Prime Minister, M.P. Koirala's message which concludes - " It is a privilege for us to be associated with this conference and I have the pleasure to inform you that the Fourth World Buddhist Conference will be held in Nepal under the auspices of the Dharmodaya Sabha to which the Govt. of Nepal have assured full support in holding it. I hope the proposal will be acceptable and I look forward to meeting you in this sacred birth place of

Lord Buddha . " The year 1956 A.D. being the 2,500 th anniversary of the Mahaparinirvana of Lord Buddha, it was thought fit that the conference be held in the land of the Lord's birth. And the proposal was unanimously accepted in the conference.

The Dharmodaya Sabha in Nepal received an invitation from Japan to attend the World Religionists Conference held at Tokyo, and other parts of Japan in 1955 A.D. One of the members of the Dharmodaya Sabha, Shri Kulesharma Ratna, M.A. (Com.), B.L. represented the Sabha in this conference, which was held in August, 1955 A.D. At the Osaka Conference, he was elected leader of the foreign delegates where he spoke as follows :-

" We the foreign delegates, attending this first and historic conference, in which delegates from different parts of the world and composed of many faiths have gathered at one place to seek the way for peace, are very happy indeed on account of the warm reception given to us by the religionists of Japan. For me specially, who have come from Nepal, the birth place of Lord Buddha, this effort towards peace gives much more happiness, because the essential aim of Buddhism is peace and democracy. In the history of Buddhism, there never has been fighting or war in the name of religion such as Jehad or Crusade. And if this conference could be able to be a harbinger of unity and fraternity among the different religions of the world and thus strengthen the path of peace and democracy, we would feel that the aim of

this conference would have been amply achieved."

In 1956 A.D. the then King His Majesty Mohendra Bir Bikram Shah Dev visited the sacred site of Lumbini and celebrated the National day of Nepal on 7th Falguna V.S. 2012 (=A.D.1956) and gave ' Abhayadana to the mute animals by forbidding the slaughter of animals in the whole kingdom of Nepal on every Vaisakha Purnima (full Moon) day. A Mahendra Pillar is being erected to commemorate this occasion. In November, 1956 A.D. His Majesty King Mahendra's Government gave every assistance and co-operation to the Dhamodaya Sabha in conducting the Fourth conference of the World Fellowship of Buddhists in the land of Lord Buddha's birth, Nepal. Invitations were issued to 42 countries to send their delegates and observers to the conference, while 8 heads of state also were invited to attend the conference. All possible help -financial or otherwise had not been spared during the preparation for this historic event in the annals of Buddhism in Nepal. This is how this supreme event in Nepal materialised. In this year, after the conclusion of the Fourth World Fellowship Conference of the Buddhists in Nepal held in the 15th to 21st Nov. 1956., Bhikkhu Amritananda Sthavira, President of Dhamodaya Sabha went to participate in the 2,500 Buddha Fellowship Jayanti Celebration in India at the invitation of Shri Jawaharlal Nehru, the then Prime Minister of India, as the Honorary Chairman of the Working Committee . During the celebrations lasting three

weeks from November, 23rd 1966, a Symposium held in New Delhi in the last day of which Bhikkhu Amritananda Sthavir delivered a discourse on the subject " Message of Buddha. "

Spread Of Theravāda Buddhism in Nepal : Now Theravāda Buddhism is very popular in Nepal. The number of its followers is increasing day by day. It is spread in different parts of Nepal. The number of Buddhist monks is also increasing day by day very rapidly . Many Buddhist monasteries are built in different parts of Nepal. The monks belonging to the Theravāda School of Buddhism are revered by the Nepalese Buddhist very much. There are a few prominent Buddhist monks in Nepal ,who are trying their best to spread Theravāda Buddhism in every nook and corner of Nepal.

In the year 1973 there were altogether twenty-three Vihāras belonging to the Theravada School of Buddhism in Nepal. Kindole Vihāra in Svayambhu and Dharmakirti Vihara are built for the Buddhist Nuns. Ananda Kuti Vihara and Ganabahal are the main centre of Theravāda School of Buddhism, now in Nepal. There are a few Buddhist monks who went to Cylone and Burma for higher studies. Now they ^{have} returned to Nepal and are ^{and for} ~~ing~~ preaching Theravada Buddhism there.

SECTION VII

BUDDHIST LITERATURE OF NEPAL

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According to Nepalese chronicle (Dr. Wright's chronicle) there were in ancient Nepal 84,000 works on the Buddhist religion, which were destroyed by Shankaracharya. In fact there were numerous Buddhist texts, belonging to the different schools of Buddhism, in Nepal throughout the ages. But with the disappearance of the Buddhist scholars due to the secularization of the Buddhist monks and their adoption worldly pursuits as well as with the decline of Buddhism in Modern Nepal many Buddhist texts were destroyed. Some of these manuscripts were destroyed by its hereditary guardians who ~~could~~ could not realise its importance and considered these precious mss. as heaps of rubbishes due to their lack of knowledge of the scripts as well as the language of these texts. Some of these mss. were destroyed due to natural havoc. During Dr. D. Wright's sojourn in Kathmandu, one of the ancient Buddhist temples fell into disuse and Sir Jung Bahadur gave orders for repairing the building. A huge pile of mss. was brought out and abandoned to rot, at the instigation of the jealous Brahmins, but a handful of fragments, including mss. of the 9th century, were given to Dr. D. Wright¹. Mr. R. Sankritayana, who resided Nepal in the month of November in 1934, is reported by the royal preceptor, Pt. Hemaraj Sarma, that in the 'Gunayasri Vihara' in Patan that there were about 70 or 75 very old palm-leaf mss., which were buried under the debris and rotten throughout the whole rainy season, when this monastery was razed to the ground by an earthquake in the year 1934 and no body cared for these precious manuscripts².

1. Bendall, *Excursus on Two MSS. of the IXth Century*, Add. 1049 and Add. 1702, *CC BMC*.

2. JBORS, *op. cit.*, Vol. XXIII, Appendix, pp. V-VII.

During ^{author's} the visit to Kathmandu in the year 1972, the incharge of the Rastriya Abhilakhalaya in Nepal told ^{author} ~~he~~ that a great mass of very old Buddhist mss. was burnt to ashes its hereditary guardian as he considered these precious mss. as rubbishes occupying a space in his house. Nevertheless, a vast number of Buddhist manuscripts are discovered in Modern Nepal. Except only one mss. in Pali language and a few in Newari language, all Buddhist mss. discovered in Nepal are Sanskrit Buddhist literature. These numerous Sanskrit Buddhist literature which were ^{pre} served in Nepal, were the most valuable treasures of Indian Buddhism. Almost all of these mss. were copied in Nepal. Some of these mss. were brought from India to Nepal. Others were compiled in Nepal. A great European scholar Brian Haughton Hodgson, who resided in Nepal from 1821 to 1843 A.D., discovered a large number of Sanskrit Buddhist mss. in Nepal. The existence of these mss. was perfectly unknown before Hodgson's time. So his discovery has entirely revolutionized the history of Buddhism. The total number of Buddhist works discovered by him is not known. But the total number of the copies of these works was 381 bundles which were distributed in the Indian and European Libraries. Of these 381 bundles of ~~Sanskrit Buddhist mss. discovered in Nepal by Mr. Hodgson~~ 85 bundles containing 144 separate works were presented to the Asiatic Society of Bengal; 85 bundles to the Royal Asiatic Society of London; 30 bundles to the Indian Office Library, London; 7 bundles to the Bodleian Library, Oxford; 174 bundles to the Societe Asiatique, and M. Burnouf. The last two collections have been deposited in the Bibliotheque Nationale of France. Dr. Daniel Wright procured a large number of Buddhist manuscripts in Nepal for the University Library

of Cambridge, London during his residence of ten years in Nepal. A rough list of the mss. procured by Dr. Wright in Nepal for the University Library of Cambridge is published in the appendix of Dr. Wright's History of Nepal edited in the 12th January, 1877. These mss. mostly brought through the pandit attached to the residency and other pandits residing at Kathmandu and Bhatgaon. Other mss. purchased by Dr. Wright in Nepal are in the collections of the British Museum, the German Oriental Society at Halle, the University Library of Berlin, the University Library of St. Petersburg^s, and the Library of Berlin the Imperial Academy of St. Petersburg. It is said that the whole number of these mss. is, however, comparatively small. A large number of Sanskrit Buddhist mss. was also discovered from the different Buddhist monasteries of Tibet by Prof. G. Tucci and Rahul Sankritayana. Most of these mss. were copied in Nepal. These were brought from Nepal to Tibet. All these mss. are described by Mr. R. Sankritayana under the title " Sanskrit Palimpsest mss. in Tibet in Journal of Bihar and Orissa Research Society, Vol. XXI, Pt. I, 1935 and Vol. XXIII, Pt. I, 1937. These Sanskrit Buddhist mss. copied in Nepal are now preserved in Patna Museum. The other centres of deposits of Sanskrit Buddhist mss. of Nepal are : Mr. Levi's collection at the institute of Indian civilisation, University of Paris; Leningrad Public Library^b, Russia; Patna Museum, Bihar (India). In Nepal numerous Sanskrit Buddhist manuscripts are collected and preserved now in a few institutions which are : Rastriya Abhilekhalaya, Kathmandu; Government National Library; Private Library of Field Marshal Kaiser Shumsher J.B. Rana, and Tribhuvan University Library. Formerly most of the Nepalese mss. were deposited in Durbar Library which was later on known as Bir Library, and many

Mss. were also deposited in Government Museum, Kathmandu. At present all the Mss. were also deposited in Government Museum, Kathmandu. At present all the Mss. deposited in Durbar Library and Govt. Museum as well as a portion of the Mss. deposited in National Library and Kaiser Library are deposited in Rastriya Abhilokhalaya, Kathmandu. Apart from these Mss. a few Sanskrit Buddhist Mss. are still preserved in different Buddhist monasteries in Nepal and in the possessions of private individuals. In ^{author's} personal enquiry during his visit to Nepal, he was reported that only one or two Buddhist Mss. of modern character are in the custody of each monastery only for recitation during certain ceremonies.

The only good catalogues of Sanskrit Buddhist Mss. are:

(1) Sanskrit Buddhist Literature of Nepal by Rajendra Lala Mitra, Calcutta, 1882; (2). Catalogue of the Buddhist Sanskrit Mss. in the University Library, Cambridge by Cecil Bendall, Cambridge, 1883; (3) A descriptive catalogue of Sanskrit Mss. in the Government Collection under the care of the Asiatic Society of Bengal By Hara Prasad Sastri Vol-I (Buddhist Mss.), Calcutta, 1917. A Catalogue of Palm-leaf and selected paper Mss. belonging to the Durbar Library, Nepal, Vol. I and II, by H.P. Sastri, Calcutta, 1905 and 1916 respectively, Catalogue of Buddhist Mss. belonging to the Royal Bir Library, Nepal Vols. I, II and III, by Pandit Sri Buddhisagarsharma, Kathmandu, V.S. 2021, 2023, and 2023 respectively. Apart from these catalogues, there are a few other catalogues of Sanskrit Mss. in which many Sanskrit Buddhist Mss. of Nepal are described. They are: Catalogue of the Sanskrit and Prakrit Mss. in the Library of the Indian office, Vol. II, Pt. II, Pp. 1391-1429, Nos. 7704-7834 by A.B. Keith, Oxford, 1935;

A catalogue of Sanskrit mss. in the Bodleian Library, Vol. II by H. Winternitz and A. D. Keith, Oxford, 1905; Catalogue of the mss. of Hodgson's collection in the possession of the Royal Asiatic Society of London by Professors Cowell and Eggin, Catalogue of Sanskrit mss in the British Museum by C. Bendall, London, 1902 and 1903, a Catalogue for the collection of mss. of National Bibliothèque (Paris) by M. Pilliozat. More over, the Catalogue of Buddhist mss. in Nepal National Library, vol. IV; the unpublished Catalogue of mss. in the Kaiser Library, Kathmandu, and the catalogues of the Sanskrit Buddhist mss. in the possession of private monasteries in Nepal and private individuals published by Hemarāj Sākya, Kathmandu, 1970 in his Medieval Nepal and Baudha Vihāra-grantha-stūti (in Newari). B. H. Hodgson gives a list of Sanskrit Baudha Works in his Essays on the Languages, etc.

The materials, on which these Buddhist mss. were written, are palm-leaf for the older mss. and paper for the younger. The ms. Pañcaraksā of NS 225 (= A.D. 1105)¹ is written on some kind of paper. It is said to be the earliest known paper mss. in India and Nepal. The bark of the birch (bhurja) is also used in Nepal for charms and amulets. The mss. have wooden covers. Some of the mss. have fine carved brass covers. Some of the mss. have copper-plate gātās plated with silver or gold. Sometimes the paper on which the later mss. were written is dyed black and the writing is either yet-
 dor or white, according as a mixture of gold and silver is employed. Many of these mss. contain pictures, brilliantly colored and occasionally gilt. Sometimes the wooden covers are also lacquered and painted with figures. Some of the boards of mss. exhibit marks of worship. Each ms. was written in the script in vogue at the time of copying. All these mss. together reveal a variety of characters, such as Gupta or Licchavi, Rājānā, Bhujimola, Nāgara, Newari, Bengali, Magadhi, and Maithili. Some of the mss. were copied in Nepal as early as the early Licchavi period. Generally Buddhist monks were the scribes.

All the Buddhist mss of Nepal may be classified into different divisions, according to their subject-matters. A list of the names of all the Buddhist mss. found in Nepal up to now is given in the appendix of this book under different headings. Only the oldest copy of each text is mentioned with its date of copying in this list.

1. Mahānāgāraka Mukherjee, Two illuminated mss. in the Asutosh Museum of Indian Art, University of Calcutta, MS. A. 3, pp. 98-99, (no. T. 1055).

THE BUDDHIST SCHOOLS IN NEPAL.

The Mahāsāṅghika School of Buddhism was very popular in the Nepal Valley in ancient times during the Licchavi period, although the time of its introduction into the Nepal Valley is not known due to the lack of documents of any description bearing direct evidences. It is quite evident from Sankhu inscription^{that} the followers of the Mahāsāṅghika School of Buddhism existed in the Nepal Valley as late as the end of the 7th Century A.D. Sankhu inscription of about the time of Narendradeva (642 - 698 A.D.)¹ is a record of a religious gift made by one Śrī Dharmarājikamātya to Mahāsāṅghikabhikṣusangha. From this inscription it is quite certain that one of the strong holds of the followers of the Mahāsāṅghika school of Buddhism was in Sankhu. It is quite likely that Guṇvihāra in Sankhu, which was the most famous and the oldest monastery of the Nepal Valley during the Licchavi period, is the centre of the Mahāsāṅghikabhikṣu Sangha. It appears that the Mahāsāṅghika School of Buddhism existed in the Nepal Valley as early as the beginning of the 5th Century A.D. Cabahil inscription inscribed before the time of Manadeva I (A.D. 454 - 503)² records the pious donation of a plot of land by a lady devotee for the maintenance of a Chaitya where various pictures of the scenes described in the Kinnari-jātaka were depicted and which was built with hard labours of a long time. Mr. Dhanavajra Vajracharya thinks that the Chaitya mentioned in this inscription appears to have been the famous

1. Vajracarya, Op. Cit. P. 508, No. 136.

2. Ibid., No. I.

Cābahil Caitya which is said to be built by Vṛṣadeva¹. From this inscriptions it is quite evident that Caitya worship was very popular in Nepal as early as the very beginning of the 5th Century A.D. It is also looks quite certain that Kinnarī-Jātaka was very popular in Nepal at that time. Kinnarī-Jātaka is found in the Mahāvastu Avadāna which was a work of the Lokuttara sect of the Mahāsāṅghika School of Buddhism. From the Mahāvastu it is evident that it was Mahāsāṅghikas who originated the worship of Caityas. They believed that great religious merit could be acquired by even a single circumambulation of a stūpa. Dr. Bhattacharyya writes, "the conception of Avalokitesvara is as old the third century B.C. He was first ushered into existence by the Mahāsāṅghikas, about the time of Asoka, in their work, entitled, Mahāvastu Avadāna, where ~~he~~ he has been characterised as the 'Bhagavān who takes the form of a Bodhisattva, whose duty it is to look round (Avalokita) for the sake of instructing the people and for their constant welfare and happiness.²" The worship of Avalokitesvar was very popular in Nepal as early as about the middle of the 6th Century A.D. An inscription of about the time of Ramaḍeva³ and the Brahmaṭol inscription of Samvat 479⁴ (= A.D. 557) are the two records of setting up of two images of Bhagavān Āryavaślokitesvara. The prevalence of worship of Avalokitesva thus indicate the presence of the followers of the Mahāsāṅghika school of Buddhism at that time.

1. Vajracarya, Ibid, P.3.

2. Bhattacharyya Op. Cit. P.143.

3. Vajracarga, Op. Cit. pp. 177, No.40(4).⁴ Ibid, P.185, No.43.

MS. Divyāvadāna¹ (māṭā) of early Licchavi period seems to be a work of the Mahāsāṅghika School of Buddhism. This MS was discovered in the Nepal Valley. This MS seems to have been belonged to the Nepalese Buddhists of the early Licchavi period in every possibility. Thus it appears that Mahāsāṅghika school of Buddhism was very popular in Nepal as early as about the very beginning of the 5th Cent. A.D. A Mahāyānasūtra of about 2000 years old² was also discovered in Nepal. However the existence of no other school of Buddhism in Nepal, in the Licchavi period is mentioned in other documents, although followers of both the Hīnayāna as well as Mahāyāna school of Buddhism were present there at that time. But numerous Buddhist mss. of different school of Buddhism were copied by the Nepalese Buddhists and preserved in Nepal. Most of these mss. belong to the Tantric Buddhism. The mss. copied in Gupta scripts generally belong to the orthodox Mahāyāna School of Buddhism, where as most of the mss. copied in Nepal since the 11 century A.D. and onwards belong to the Tantric Buddhism. However, some of these mss. have been mentioned by H.P. Sastri as the works of the Mahāyāna, Vajrayāna, Sahajayāna and Kālacakrayāna.³ On the contrary four Buddhist mss.⁴ which give an account of the four principal schools of Buddhism in Nepal, were discovered in Nepal by B.H. Hodgson. These Schools of Buddhism are : (I). Svabhāvika, (II). Aśvarika, (III) Kārmika, and (IV). Yātnika.

1. Vṛhatsuci, Vol. VII, Pt. I, P. 213.

2. Vṛhatsucipatra, Op. Cit. Pt. II, P. 112.

3. H.P. Sastri, Op. Cit. Vol. II, preface, (CPMDN)

4. Cat. of the Sans. and Prakrit mss. in the Lib. of the India office, Vol-II, Pt. II, Nos. 7719 - 7722.

SECTION I

THE BUDDHIST SCHOOLS IN ANCIENT NEPAL

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(THE MAHĀSĀNGHIKA SCHOOL)

Dr. N. Dutta has given an account of the Mahāsāṅghika School of Buddhism in his book entitled ¹ *Early history of the spread of Buddhism and the Buddhist Schools* (pp. 225-48). About a century after Buddha's death at or about the time of the second Buddhist council a schism occurred in the Buddhist church through the Vajjian monks who established a new school under the name of Mahāsāṅghikas. There are two traditions giving the account of this schism. According to the Ceylonese chronicles ² and various versions of the Vinaya Texts, ³ ten points of the breaches of the rules of discipline, but according to the Tibetan and Chinese versions of later Buddhist Sanskrit works, ⁴ Mahadeva's five articles of faith, formed the subject of bitter controversy among the Bhikkhus and caused the origin of the Mahāsāṅghika sect.

The Dīpavamsa (Ch. iv) says that the Mahāsāṅghikas revised the Dhamma and Vinaya in their own way and the doctrines supported by them were known as the Ācariyavāda. According to the Chinese travellers Fa-Hien and Huen Tsang the Mahāsāṅghika School had complete canon of its own. ⁴ Huen T. Sang says that the Mahāsāṅghikas divided their canon into five parts, viz. Sūtra, Vinaya, Abhidharma, Miscellaneous, and Dharanis. Fa-Hien carried a complete transcript of the Mahāsāṅghika Vinaya to China from Pataliputra in 414 A.D. An Āgama called Ekottarāgama and two Vinayas,

¹ I. Mahāvamsa, Ch. IV; Dīpavamsa, Ch. IV, pp. 33 ff.

² S. B. E., vol. III, pp. 389-414.

³ Reekhill's *Life of the Buddha*, pp. 173 ff.

⁴ Takakusu, *Records of the Buddhist Religion*, p. xx.

Viz., Mahāsāṅghika Vinaya and Mahāsāṅgha-bhikṣuṇī Vinaya are existing in Chinese translation.¹ Mahāsāṅghika-nikāya-āgama is mentioned in the Chinese work She-ta-sheng-lun, Ch.1 (No.1183). Yuan Tsang studied certain Abhidharma treatises of the Mahāsāṅghika school at Dhanakataka. The only work now available of the Mahāsāṅghika school is the Mahāvastu which is the Vinaya of the Lokottaravāda School, a branch of the Mahāsāṅghikaś.²

prof. Senart says that the prose portion of the Mahāvastu is in Sanskrit while the verified portion is in a language approaching Sanskrit. From a Tibetan source Csoma Korosi informs that the Pātimokṣa-sūtra of the Mahāsāṅghikas was in a corrupt dialect³ and Wasiļew informs us that their literature existed in Prakṛt.³

Dr. N. Dutta observes, "Though germs of Mahayanism are traceable in the doctrines of the Mahāsāṅghika school, it was affiliated to Hinayanism and possessed a piṭaka similar to those of other prominent Hinayāna schools. The Mahāsāṅghikas claimed for themselves more orthodoxy than the Theravādins and believed to have preserved more accurately the piṭaka as settled by Mahākāśapa in the first Council^{3, 34}" From the Mahāvastu^a it is evident that the Mahāsāṅghikas believed that Buddha was lokottara (Super-human) and had no worldly attributes. They also believed the existence of Bodhisattvas who could attain Buddhahood by passing through various trials and by making immense self-sacrifices.

² Mahāvastu, ed. by Senart, P.2.

^{3, 34} N. Dutta, Early History of the spread of Buddhism and the Buddhist schools, BK.11; P.243-44.

¹ Nanjio's Catalogue of the Chinese Tripitaka, Cols. 247 and 253 and MS. No. 543.

³ Dutta, op. cit. P. 247.

They also believed in the plurality of Buddhas¹. According to them the summum bonum of a Buddhist should be Buddhahood and not arahat-hood.²

From the Mahāvastu it is evident that it was the Mahāsāṅghikas who originated the worship of Caitya. They believed that great religious merit could be acquired by even a single circumambulation of a stūpa.³

According to Hsün-Tsang the first centre of the Mahāsāṅghikas was at Pataliputra.⁴ I-Tsing (871-695 A.D.) found the Mahāsāṅghikas mostly in Magadha and a few in Lāta and Sindhu and some in a few places in Northern, Southern and Eastern India.⁵ The earliest notice of the Mahāsāṅghika School is found in Mathura Lion Capital inscription of about 120 B.C.⁶ which mentions that it had a very strong opponent in Buddhila. It is evident that the school had some followers in Afghanistan as the Wardak vase containing reliefs⁷ of Buddha, which had been presented to the teachers of the Mahāsāṅghika school during the reign of Huvishka was another great centre of the school.⁷ That the largest and finest cave-temples of Karle⁸ was in the possession of the Mahāsāṅghikas is evidenced by two inscriptions at the cave-temples. One of the inscriptions mentions that Gautamiputra Satākarni donated the village of Karajaka to the monks of the Vāḥnaka caves for the support of the followers of the Mahāsāṅghika School. The other inscription records that an inhabitant of Abulama donated a nine-celled hall to the Mahāsāṅghika school at the time of Vāsīṣṭīputra Siripulumāyi.⁹

¹ Mahāvastu, I, p. 1; III, p. 229.

² Dutta, op. cit., p. 248.

³ Mahāvastu, II, pp. 362 ff.

⁴ Hatters, op. cit., I, p. 269.

⁵ Takasue's Records of the Buddhist religion by I-Tsing, Intro, p. XXXIII.

⁶ Ep. Indica, vol-IX, pp. 139, 141, 146.

⁷ Ep. Indica, vol-XI, p. 211.

⁸ Fergusson and Burgess, Cave Temples of India, pp. 232 ff; Fergusson's Indian and Eastern Architecture, pp. 117 ff.

⁹ Ep. Indica, vol-VII, pp. 64 ff.

Until recently, four main sects of Buddhist Philosophy, each with several sub-sects have been prominent. These sects are: (1) Svābhāvika, (2) Aisvarika, (3) Kārmika, and (4) Yātnika. Svābhāvika school of Philosophy emphasized that all things in the world have their own ultimate characteristic which is expressed in two ways i.e. pravṛtti (evolution) and Nivṛtti (involution). Aisvarika puts its faith in a self-existent God, who is perfect and infinite. Kārmika believes in a conscious moral effort through which the world phenomenon is developed on the fundamental basis of avidyā. Yātnika believes in the existence of conscious intellectual agency and free will. These schools of Buddhist philosophy represent an almost complete fusion of various philosophical trends which originated in India and Tibet under the influence of both Hinduism and Buddhism.¹

Four Buddhist MSS. which give an account of the four so-named schools of Buddhist dogmatism, i.e., the Svābhāvika, the Aisvarika, the Kārmika and the Yātnika, were discovered by Mr. Hodgson from Nepal and preserved in India office Library, London (MS. No. 7719, 7720, 7721, 7722).² These texts consist chiefly of quotations from the various texts, such as Pujākāṇḍa, Raksabhagavatī, Divyāvadāna, Lalita vistara, Asta Sāhasrikā, Buddha Carita Kāvya, Svayambhū Purāṇa, Bhadrakalpāvadāna, Avadāna Kalpalatā, Punya Paroda, In some cases comment on some quotations are also given. These

1. 2500 Years of Buddhism, Published, 1959, Delhi-3, P. 84.

2. Catalogue of the Sanskrit and Prakrit Manuscripts in the Library of the India Office, Vol. II, Pt. II, No. 7719-7722.

MSS. were compiled after the compilation of the Svayambhū Purāna which is quoted in these MSS. These MSS. have the title 'Catuvīdhasya Saṃsārasya Samudbhavamāhātmyam, Svābhāvikasya, Aśvarikasya, Kārmikasya, Yātnikasya'. The account of the Four schools of Buddhist Philosophy was translated into English and printed by B.H.Hodgson in his Essays on the Languages, Literature, and Religions of Nepal. A summary of this account of the four principal schools of Buddhism is given herein on the basis of the translation of the original texts by B.H.Hodgson :

1. THE SVĀBHĀVIKA SCHOOL

All things and beings in the versatile universe, which are perishable, false as a dream, and treacherous as a mirage, are governed or perfected by Svabhāva. They proceed, according to some, from Svabhāva (nature), and according to others, from God (Īśvara). Hence it is said that Svabhāva and Īśvara are essentially one, differing only in name. (Aṣṭasāhasrika Prajñāpāramitā). All things proceed from Svabhāva (nature) and all things are preserved by Svabhāva. All their differences of structure and of habits are from Svabhāva and their destruction comes from Svabhāva. All things are regulated by Svabhāva. Svabhāva is known as the Supreme. (Pūjā Kāṇḍa, from the Rakṣā Bhagavatī) Some say creation is from God; if so, what is the use of Yatna or of Karma? that which made all things, will preserve and destroy them. That, which governs Nirvṛtti, governs Pravṛtti also (Buddha Caritra Kāvya). That, hands and feet, belly, back, head and organs of whatever kind are found in the womb, are attributed to Svabhāva. The union of the soul or life (ātma) with body is also Svabhāva. (Buddha Caritra Kāvya). The Sandal tree communicates freely its fragrance

to him who leaps off its bark. It is from Svabhāva. If an elephant's cub cannot find leafless and thorny creepers in the greenwood, he becomes thin. The crow avoids the ripe mango. The cause is svabhāva. The conch, which is worthy of all praise, yields its melodious music, although it is itself insensate, purely by reason of Svabhāva. (Avadāna Kalpalatā). It is the Svabhāva who sharpens the thorn. and gave the varied forms, colours and habits' to the deer and to the birds. It is not according to the will (icchā) of any. If there is no desire or intention, there can be no intender or designer. (Buddha Caritra Kāvya).

According to some, Mahāsūnyatā is Svabhāva and according to others, it is Isvara. It is like the ethereal expanse and self-sustained. The letter a with the vija Mantra of Upāya and the Chief of all the Vija Mantras of the letters became manifest in that Mahāsūnyatā. (Rakṣā Bhagavatī). 'At the general dissolution of all things, the four elements shall be absorbed in Sūnyākāra-ākāśa (sheer space) in this order :- earth in water, water in fire, fire in air, and air in ākāśa, and ākāśa in sūnyatā, and sūnyatā in tathātā, and tathātā in Buddha, (which is Mahā Sūnyatā) and Buddha in Bhāvana, and Bhāvana in Svabhāva. And when existence is again evolved, each shall in the inverse order, progress from the other. From that Svabhāva, which communicates its property of infinity to ākāśa, proceeded into being, in ākāśa, the letter A, and the rest of the letters; and from the letters Adī-Buddha and the other Buddhas, and from the Buddhas the Bodhisattvas, and from the five elements, with their Vija Mantras, such is the Svabhāvika

Samsara, which Samsara (Universe) constantly revolves between .
 Pravṛtti and Nirvṛtti, like a potter's wheel.' (Divyāvadāna). Ākāśa
 is Svābhāvika, because it is established, governed and perfected
 by its own force or nature. All things are absorbed in it. It is
 uncreated or eternal. It is revealed by its own force. It is the
 essence of creation, preservation, and destruction. It is the essence
 of the five elements. It is infinite and intellectual essence
 (Bodhanātmika). The five colours, five Buddhas and the letters are
 proper to it. It is Sūnyata. It is self-supported and omnipresent.
 Both Pravṛtti and Nirvṛtti belong to its essence. This Ākāśa which
 is ^momnipresent, and essentially intellectual, is declared to be infi-
 nite because infinite things are absorbed into it. 'From the infin-
 ite nature of this Ākāśa were produced all moving things, each in
 its own time, in due procession from another, and with its proper di-
 fference of form and habits. From the secret nature of Ākāśa proceed-
 ed likewise, together with the Viśa Mantra of each one, air with its
 own mobility, and from air, fire with its own heat; and from fire,
 water with its intrinsical coldness; and from water, earth with its
 own proper solidity or heaviness; and from earth, Mount Sumeru with
 its own substance of gold, or with its own sustaining power (Dhāt-
 vatmika) ; and from sumeru, all the various kinds of trees and vege-
 tables; and from them, all the variety colours, shapes, flavours,
 and fragrances, in leaves, flowers, and fruits. Each derived its
 essential property (as of fire to burn) from itself ; and the order
 of its procession into existence from the one precedent, by virtue
 of Svabhava, operating in time. The several manners of going

peculiar to the six classes of animate beings (four-legged, two-legged, etc.) and their several modes of birth, (oviparous, etc.) all proceeded from Svabhava. From the Svabhāva of each mansion (Bhuvana) resulted the differences existing between the several abodes of all the six orders of animate beings'. The existence of the foetus in the womb proceeds from the Svabhāva of the union of male and female. The foetus's gradual growth and assumption of flesh, bones, skin, and organs, is caused by the joint energy of the Svabhāva of the foetus, and that of time, or the Svabhāva of the foetus, operating in time. 'The procession of all things from birth, through gradual increase, to maturity, and thence, through gradual decay, to death, results spontaneously from the nature of each being; as do the differences appropriated to the faculties of the senses and of the mind, and to those external things and internal, which are perceived by them. Speech and sustenance from dressed food in mankind, and the want of speech and the eating of the grass in quadrupeds, together with the birth of birds from eggs, of insects from sweat, and of the Gods (Devatās) without parentage of any sort ; all these marvels proceed from Svabhāva', (comment on the quotation of the Pūja Kāṇḍa from the Ākṣa Bhagavatī).

It is proper for the worshipper at the time of worship to reflect that he is Nirlipta' and the object of his worship is Nirlipta and he is that God (Isvara) to whom he addresses himself. Thus meditating, the worshipper should make pūjā to all the celestial^s. He should make pūjā to Vajra Satva Buddha. He should pay his adorations, first, by recollecting that all things with their Vija Mantras come from Svabhāva in this order : from the

Vija of the letter Y, air; from that of the letter R. fire; from that of the letter V, or B, water; and from that of the letter L, earth; and from that of the letter S, Mount Sumeru³. On the summit of Sumeru there is a lotus of precious stones, and above the lotus is a moon crescent, upon which sits supremely exalted Vajra Satva. Vajrasatva also proceeds from Svabhava as all other things do so. Hence he is called the self-existent. (Pūjā Kāṇḍa).

2. THE AISVARIKA SCHOOL.

The self-existent God is the sum of perfections, infinite, external, without members or passions; one with all things (in pravṛtti), and separate from all things (in nirvṛtti). He is formless and the essence of pravṛtti and of nirvṛtti (Svayambhūpurāṇa). He is sunyata. He is like a Cypher or point. He is infinite. He is unsustained (in nirvṛtti) and sustained (in pravṛtti). His essence is nirvṛtti. All his things are forms (in pravṛtti), He is yet formless (in nirvṛtti). He is Isvara, the first intellectual essence, the Ādi-Buddha. He was revealed by his own will. This self existence is he whom all know as the only ^{true} Being. Although the state of nirvṛtti is his proper and enduring state, he became pañca-jñānātmika for the sake of pravṛtti (creation) and produced the five Buddhas :- 'from Suvisuddhadharma dhātuja-jñāna, Vairocana, the supremely wise, from whom proceed the element of ākāśa, the organ of sight, and colours; and from Adarsana-jñāna, Akṣobhya from whom proceed the element of air, the organ of hearing, and all ^u sounds; and from Pratyavekṣana-jñāna, Ratna Sambhava, from whom proceed the element of fire; the organ of smell, and all odours; and from Santa-jñāna, Amitābha, from whom proceed the element of water,

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the organ of taste, and all savours; and from Krityānuṣṭha-jñāna, Amoghariddha, from whom proceed the element of earth, the organ of touch, and all the sensible properties of outward things dependent thereon. All these five Buddhas are Pravṛtti - Karmānas, or the authors of creation. They possess the five jñānas, the five colours, the five mudrās, and the five vehicles. The five elements, five organs of sense, and five Buddhas produced a Bodhi-Sattva. The five Bodhisattvas are Sṛṣṭi-Karmānas, or the immediate agents of creation. Each of these Bodhisattvas, in his turn, produced all things by his fiat, having become Svarvaguna. (Comment on the above verse of Svapu) when all was void, perfect void (Mahasūnya), the triliteral syllable Aum became manifest surrounded by all the radical letters (Vija Aksara). In that Aum, he who is formless, passionless and omnipresence, was produced by his own will. Soul which animates the body, is an emanation from the self-existent. (Sva, Purana). All things existing in the Versatile universe proceed from some cause (hetu). That cause is the Tathāgata (Ādi-Buddha). He is the cause of existence and the cause of the cessation or extinction of all such existence. (Bhadra Kalpavadāna).

Those who serve the Tri Ratna, escape from the evils of many torments in this life and the burning in hell. The childless king of Banares devoted himself to the worship of Isvara (Ādi-Buddha) and by the grace of Isvara a son was born to him. (Avadana Kalpalatā).

3. THE KARMIKA SCHOOL

From the Union of Upaya and Prajna, arose Manas, the Lord of the senses, and from Manas proceeded the ten virtues and the ten vices. (Divyavadana). 'The being of all things is derived

from belief, reliance, (pratyaya) in this order : from false knowledge, delusive impression; from delusive impression, general notions; from them, particulars; from them, the six seats of the senses; ^{from them contact; from it definite sensation and perception;} from it, thirst or desire; from it, embryotic (physical) existence; from it, birth or actual physical existence; from it, all the distinctions of genus and species among animate things, from them decay and death, after the manner and period peculiar to each. Such is the procession of all things into existence from Avidya, or delusion; and in the inverse order to that of their procession, they retrograde into non-existence. And the egress and regress are both Karmas, wherefore this system is called Karmika (Raksā Bhagavatī). The existence of the Versatile world is derived sheerly from fancy or imagination, or belief in its reality; and this false notion is the first Karma of Manas, or first act of the sentient principle, as yet unindividualised (?) and unembodied. This belief of the unembodied sentient principle in the reality of a mirage is attended with a longing after it, and a conviction of its worth and reality; which longing is called Sanskāra and constitutes the second Karma of Manas. When Sanskāra becomes excessive, incipient individual consciousness arises (Third Karma); thence proceeds an organised and definite, but archetypal body, the seat of that consciousness, (fourth Karma); from the last results the existence of (the six sensible and cognizable properties of) natural objects, moral and physical, (fifth Karma) when the archetypally embodied sentient principle comes to exercise itself on these properties of things, then definite perception or knowledge is

produced, as that this is white, the other, black; this is right, the other wrong, (sixth Karma). Thence arises desire or wordly affection is the archetypal body. (seventh Karma) which leads to corporeal conception, (eighth) and that to physical birth, (ninth). From birth result the varieties of genus and species distinguishing animated nature, (tenth Karma) and thence come decay and death in the time and manner peculiar to each, (eleventh and final Karma)'. Such is the evolution of all things in Pravṛtti. Nirvṛtti is opposed to Pravṛtti. The recurrence of Nirvṛtti is the sheer consequence of the abandonment of all absurd ideas respecting the reality and stability of Pravṛtti. In other words, the abandonment of Avidyā is the recurrence of Nirvṛtti. When Avidyā is relinquished or overcome, Sanskāra and all the rest of the Karmas or acts of the sentient principle vanish with it. All mundane things and existences which are derived only from 'Avidyā' also vanish with the relinquishment of Avidyā. Thus Pravṛtti is the consequence of affection for a shadow, in the belief that it is a substance; whereas Nirvṛtti is the consequence of an abandonment of all such affection and belief. Therefore, Pravṛtti and Nirvṛtti, which divide the universe, are Karmas; wherefore the system is called Kārmika. (comment on the quotation from Rakṣā Bhagavatī) 'Since the world is produced by the Karma of Manas, or sheer act of the percipient principle, it is therefore called Kārmika. The manner of procession of all things into existence is thus: From the Union of Upāya and of Prajñā Manas proceed's. From Manas, Avidyā proceeds. From Avidyā, Sanskāra proceeds. From Sanskāra, Vijñāna proceeds. From Vijñāna, Namarupa proceeds. From Namarupa, the Sala-Āyatana proceeded. From the Sala-Āyatana, Vedanā proceeds. From Vedanā, Trṣṇa proceeds. From Trṣṇa, Upādāna proceeds. From upādāna, Bhava

proceeds . From Bhava, Jāti proceeds. From Jāti, Jarāmarāṇa proceeds, From Jāti-rūpya Manas, the ten virtues and ten vices emanate. Felicity is inseparably bound to virtue and misery to vice by the very nature of Karma. Such is the procession of all things into existence from Manas through Avidyā. When Avidyā ceases, all the rest cease with it. Since Avidyā is a false knowledge and is also the medium of all mundane existence, when Avidyā ceases, the world vanishes. Manas is relieved from its illusion and is absorbed into Upāya Prajñā. Pravṛtti is the state of things under the influence of Avidyā while the cessation of Avidyā is Nirvṛtti. Pravṛtti and Nirvṛtti are both Karmas. (Another comment on the same quotation from the Rakṣā-Bhagavatī).

The actions of the former births of a man constitute his destiny (Punya Paroda). Even he, who has received from Nature such wisdom as to read his own heart, and those of all others, cannot erase the characters which Vidhātṛi has written on his forehead. As a faithful servant always follows his master, so every animate being is bound in the chains of Karma. Karma accompanies everyone everywhere and every instant. Kanāla, son of king Asoka, plucked his own eyes, because he had plucked out the golden eyes from a Caitya in one of his former births. Rahula-bhadra, son of Sākya-sīha, remained six years in the womb of his mother. ¹ mother were caused by the Karmas of their former births. (Avadāna Kalpalatā). Although Sākya-muni Buddha had acquired a perfect body, defect appeared in this body, because he had yet to expiate a small residue of the sins of former births. (Lalitavistara).

4. THE YATNIKA SCHOOL

Isvara (Ādi-Buddha) produced Yatna from prajñā. Yatna is the cause of Pravṛtti and Nirvṛtti. All the difficulties that occur in the affairs of this world and the next are vanquished by Yatna (or conscious intellectual effort) (Divyāvadāna). Isvara (Ādi-Buddha) produced the five Jñānas by means of Yatna. From the five Jñānas sprang the five Buddhas. ~~(The five Buddhas produced the five Jñānas sprang the five Buddhas.)~~ The five Buddhas produced the five Bodhisattvas by means of Yatna. The five Bodhisattvas created by the means of Yatna the greater 'Devatas' from their bodies, and the lesser ones from the hairs of their bodies. In like manner, Brahma created the three lokas and all moving and motionless things. Among mortals, all difficulties are overcome by Yatna, for instance, the difficulties of the sea are overcome by ships. All the worldly obstacles of a man are removed by Yatna. The wisdom, which wins Nirvṛtti, is the result of Yatna as the Cairty and the rest of the virtues are acquired only by Yatna. Therefore, all the goods of this world and of the next depend upon Yatna. (comment on the above) quotation from the Divyāvadāna). Ādi-Buddha, whom the Svabhāvikas call Svabhava and the Aisvarikas call Isvara, produced a Bodhisattva. This Bodhisattva experienced the goods and evils of every state of being, having migrated through the three worlds and through all six forms of animate existence. At last he appeared as Śākya sinha to teach mankind the real source of happiness and misery and the doctrines of the four schools of philosophy. He obtained Bodhi-jñāna and fulfilled all the pāramitas (transcendental virtues) and finally attained Nirvana by means of Yatna. (Divyāvadāna). Śākyasinha

emanated from that self-existent, which, according to some, is Svabhāva and, according to some, is Isvara. He was produced for the purpose of preserving all creatures. At first he adopted the Pravr̥tti Marga (secular character) and exercised Yatna and Karma in several births, reaping the fruits of his actions in all the three worlds, Then he exercised Yatna and Karma in the Nirvr̥tti Marga (ascetical or monastic character) essaying a release from this mortal coil by fulfilling the ten virtues. Having completely freed himself from sublunary cares, he became Bhikṣu and did all sorts of true penance for six years and obtained Bodhiñāna, having conquered the Nāgachimara. He became the most perfect of the Buddhas and granted wisdom to the simple and fulfilled the desires of millions of people and gave Mokṣa to them. Finally he himself attained Mokṣa. (Lalita Vistara).

Yatna prevails over physical force, knowledge and the Mantras. A hare threw a tiger into a well by means of Yatna. Satta Svama Raja compelled a cruel king of Benares named Narasimha by means of Yatna to deliver up one hundred Rājakumaras, whom Narasimha had destined for a sacrifice to the Gods. (Bhadra Kapāvadana). By means of Yatna Sudhana Kumara carried off a beautiful daughter of a horse-faced Raja named Druma and kept her. He was immortalized for the exploit. (Svayambhū Purāna).

Speaking of the schools of Buddhist Philosophy Dr. R.C. Mitra says, " The four Buddhist schools of Nepal, viz. the Svābhāvika, the Aisvarik the Kārmika and the Yātnika can hardly be called schools because they embody so little that is original.¹

1. The Decline of Buddhism in India, Chap. VII, Pp. 91-95.

According to Mr. Kern ' these four Buddhist Schools have done nothing beyond applying to Buddhism some Hindu-theories while conserving the names of the Tri-Ratnas or three-Jewels. They have simply interpreted Buddha as the aspirit, Dharma as matter, and Sangha as the Union of matter and spirit out of which is created the Phenomenal world. The atheistic school places Dharma before Buddha in their enumeration, while the other schools are frankly theistic who accord traditional priority of Buddha.

All the systems of Mahāyāna Buddhism in Nepal may be classified under two divisions, namely, the Atheistic and the Theistic. The system of the Atheists is the more ancient and orthodox. The Theistic system of Buddhism was prevalent in Nepal as early as the beginning of the 7th Century A.D. The doctrines of the four schools of philosophy, which is believed to have been preached by Sakyasimha Buddha himself, are contained in the Mahāyāna Buddhist scriptures which were copied in Nepal since the 10th Century A.D. The Svabhāvika, Aisvarika and Yātnika schools belongs to the Theists whereas the Kārmika School seems to belong to the Atheists. However, the Buddhism in Nepal is based mainly on the Theistic system of Buddhism.

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1. Histore du Buddhism, Vol-11, p. 462,; Dr. R.C. Mitra, The Decline of Buddhism in India Ch. VII pp. 91-95.

Speaking of the schools of Nepalese Buddhist philosophy Dr. R. Ram observes, "certainly four philosophical systems of Nepalese Buddhism, Svabhavika, Aisvarika, Karmaika and Yatsika are the products of this period ⁶ 1040 A.D. ⁷. Before his ^[Atisa's] visit to Nepal no attempt to systematise the Buddhist philosophy had been made so far. The Buddhist Trio of the eighth century A.D. did not do so, because during that period there was not so much of ideological mixture in Nepalese Buddhism as during the period of Atisa's stay in Nepal. The works of Sankaracharya and Gorakhanatha had affected the philosophy and religion of Nepalese Buddhism adversely and the process of synthesis of Brahmanical and Buddhist religious had already started in Nepal. Naturally the task before Atisa was far heavier than that before the Buddhist Trio. This ~~led which contributed to the development of the four systems of the~~ led to a peculiar development of Buddhist philosophy. It was this fact which contributed to the development of the four systems of the Nepalese Buddhist philosophy.¹

1. Dr. Ram, Op.Cit., P.117; Dr. Ram refers ^{to} H. Kern's Manual of Indian Buddhism, Strassburg, 1896, P. 134. as source.

CHAPTER - III.

BUDDHIST MONKS AND MONASTERIES IN NEPAL

SECTION I

BUDDHIST MONKS IN NEPAL

It has already been mentioned that Buddhist Āryabhikṣu-saṅgha appeared in Nepal as early as about the beginning of the 5th Century A.D. whereas Āryabhikṣuṇīsaṅgha appeared in Nepal in about the beginning of the 7th Century A.D. From the Nepalese inscriptions of the Licchavi period it is quite evident that the fraternity of Buddhist monks was called 'Āryabhikṣu-saṅgh' and the fraternity of Buddhist nuns was called Āryabhikṣuṇīsaṅgha in Nepal in ancient times. So it is not improper to think that the Nepalese Buddhist monks and nuns of the Licchavi period were addressed as Bhikṣu and Bhikṣuṇī respectively. But the Buddhist monks were also called Śramaṇa in ancient Nepal. Never the less since the 7th Century A.D. Buddhist monks were also known as 'Sākyabhikṣu'. Naturally the Buddhist nuns were also known as 'Sākyabhikṣuṇī'. From the colophons of Buddhist MSS. copied in Nepal it is also quite evident that Buddhist monks and nuns who were superior in religious hierarchy to ordinary Buddhist monks and nuns were addressed as Sthavira and Sthavirani respectively in Nepal since the beginning of the 10th century A.D. Most probably the head of every Āryabhikṣusaṅgha was called Sthavira and the head of every Āryabhikṣuṇīsaṅgha was called Sthavirani. Some of the prominent Sthaviras were also called 'Mahāsthavira'. Some of the learned Buddhist monk-scholars were also called Ācārya. Similarly since about the middle of the 11th Century A.D. very learned tantric Buddhist

teachers were addressed as Mahāvjrācārya in Nepal. Since about the middle of the 12th Century A.D. some of the learned Buddhist monks were also called 'Bhikṣurācārya (= Bhikṣuācārya) or Śākya-bhikṣurācārya' in Nepal. Since the last quarter of the 11th Century A.D. the descendants of Śākyaabhikṣu Sunayaśrī Mitra (1070 A.D.) were called Brahmacāryabhikṣu or the Nirbanik Bānaprastha bhikṣu. However, since the last quarter of the 12th century A.D. the Tantric Buddhist monk-priests were addressed as Vajrācārya or Vajrācāryabhikṣu or Bhikṣu Vajrācārya or Śākyaabhikṣu Vajrācārya. Besides these common epithets used by the Nepalese Buddhist monks and nuns, there were some other designations used by individual Nepalese Buddhist monk of the middle ages according to their religious qualifications and positions in the religious hierarchy. These designations occasionally are figured in the colophons of Mss. and the Nepalese inscriptions of the early middle ages. These epithets are paramācārya, Mahāpandita Śākyaabhikṣu, Mahāsthavira Śrī Prajñā juri piṭaka, Ācārya Sthavira, Śākya putra-paramasaṅgata-saṅgha-Śrī, Dvijavan^y Sramaṇa, Kāyastha Grhāśrama bhikṣuācārya, Pandita, Sramaṇera etc.

It has already been pointed out that Nepalese Buddhist monks began to return to domestic life and continued to live in the monasteries with their wives and children even after their return to domestic life since as early as the 2nd quarter of the 13th Century A.D. Although these Nepalese Buddhist monks adopted married life, and continued to live in the same Viharas with their wives and children they retained their previous monastic epithets

only adding a pre-fix 'paramopāsaka'. The descendants of these married monks have been followed the same tradition of their fathers even to-day. The members of each of these vihāras constituted a group as separate from those belonging to others. The group was called 'Saṅgha' as it is called still even today. The different epithets, which the ex-monks and their descendants used, and which were mentioned in different Nepalese reliable historical records of different ages since about the time of Jayasthitimalla 1382 A.D. - 1395 A.D.) are as follows :

(1). The married Buddhist high priests were called Guvā and the rest of the married Buddhist monks were called 'Bare'. Wright's chronicle addresses the Guvā and Bare as Bānra. In modern Nepal they are also addressed as Bānra. Bānra Yātrā is a famous festival of the descendants of the Nepalese Buddhist ex-monks. All the members constituting the Saṅgha whether the Guvā or Bare are called Sākyabhikṣu. The head of the Saṅgha of the vihāra was called Sthavira, Thapāja, Thakālī, Thalipā, Naikya, Tathāgata. In late middle ages the Buddhist monks in Nepal were addressed as paramopāsakabhikṣu and the married Buddhist high priests were called paramopāsaka Vajrācārya or simply as Vajrācārya or Ācārya. These common epithets apart, there were some other designations which were used by individual married monks according to their power and position in Buddhist society in Nepal. These epithet are: Aṣṭasiddhi guru Vajrācārya, Paramopāsaka Paramadhārmika dharmātmā Vajrācārya, etc.

THE BANDYA (BĀNRA) : H.A.Oldfield states, "The term Bānra is a Newar corruption of the Sanskrit word Bandya, which means a person

entitled to reverence and was originally applied by the Newars. as the term Sramaṇa was by the Buddhists of Hindustan - to all those who led an ascetic life.¹

According to B.H.Hodgson the word Bandyā, the name of Bauddhamārgī sect, is metamorphosed by ignorance into Bānra, a word which has no meaning.² He writes that all proper Bauddhas are Bandyas. All Bandyas are equal as brethren in the faith. They are properly all ascetics or monks. Their convents are called Vi-hāras.³ He also remarks, "According to our Purāṇas, whoever has adopted the tenets of Buddha and has cut off the lock from the crown of his head, of whatever tribe or nation he be, becomes thereby a Bandyā."⁴

In his essays B.H.Hodgson mentions, "The old Bauddha scriptures enumerate four sorts of Bandyas, named : Arhan, Bhikṣu, Śrāvaka, and Chailaka, who are correctly described in the text; and from that description it will be seen that there is no essential distinction between them, the Arhan being only segregated from the rest by his superior proficiency in Bodhi-jñāna."⁵

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1. Dr. Oldfield, op.Cit., question XVIII.
 2. B.H.Hodgson, Ibid, Ch. IV.
 3. B.H.Hodgson, Ibid, Notes, 31.
 4. Ibid., Notes 31.
 5. Hodgson, Ibid., Notes No. 31.

5 B.H.Hodgson further observes, "The Bandyas are again divided according to the scriptures [later] into five classes: first Arhat; second, Bhikṣu; third, Srāvaka; fourth, Chailaka; fifth, Vajra Ācārya (I) The Arhat is he who is perfect himself, and can give perfection to other who eats what is offered to him, but never ask for anything. (II) The Bhikṣu is he who assumes a staff and beggars dish (Khikṣari and Piṇḍapātra), sustains himself by alms, and devotes his attention solely to the contemplation (dhyāna) of Ādi-Buddha, without ever intermeddling with worldly affairs. (III) The Srāvaka is he who devotees himself to hearing the Buddha scriptures read or reading them to others; these are his sole occupations, and he is sustained by the small presents of his audiences. (IV) The Chailaka is he who contents himself with such a portion of clothes (Chailaka) as barely suffices to cover his nakedness, rejecting everything more as superfluous. The Bhikṣu and the Chailaka very nearly resemble each other, and both are bound to practise celibacy. The Vajra Ācārya is he who has a wife and children and devotes himself to the active ministry of Buddhism. Such is the account of the five classes found in the scriptures, but there are no trace of them in Nepal¹.

According to B.H.Hodgson the Bandyas are divided into two classes. They are : Bhikṣu and Vajra Ācārya. The Bhikṣu can not marry. But the Vajra Ācārya has wife and children.² He writes that the Vajra Ācārya and the Bhikṣu are the only priests. But according to H.A.Oldfield the Bānhras are divided into ^{nine} different classes . Of them he mentions only two classes. They are the - -

1. Hodgson, Op.Cit., question XX.

2. Hodgson, Ibid.

Vajra Ācārya and the Bhikṣu. They only can enter the clerical profession. But the remaining seven classes can employ themselves solely in ^{er}secular occupations.¹ S. Levi says that the descendants of the monks are known as Bānra not because they have resolved to lead a religious life, but because they are in successor of those once unworthy monks. The Bānra must be confined by the performance of the proper ceremony.² According to D. Wright's Chronicle Bandyas are like Sannyāsis who belong to one class without any distinction of caste³ K. P. Chattopadhyaya says that the Bandyas or Bānras were formerly celebrate monks.⁴ However, MSS colophons of all ages do not refer to any term like 'Bāndya' or 'Bānra'. The inscriptions of ancient and early medieval Nepal are also quite silence about the existence of such terms like 'Banda' and 'Bānra'. Only a few such terms are found in the inscriptions of the late middle ages and in the later Nepalese Buddhist Chronicle. So it appears that the descendants of the married Buddhist Monks are called Bānra in Newari in Nepal. But there are no trace of ascetic Bānras in Nepal. The names even of three out of these four grades of monks or ascetics are not traceable any where in Nepal since the late middle ages and onwards. The name of the class of Bhikṣu is still retained. But these existing Bhikṣus have secularised like all other Bānra. They have quite abandoned every trace of the ascetic habits of the ancient monks of whom they are the representatives. Now they practise an hereditary trade as workers in gold and silver. There is a reference to 'Bhikṣu: Grāva' in a copper plate inscription of NS 757 at Kvā-^hhala⁵. However, the earliest reference to Vajrācārya is in MS. Manthāna Bhairaba Tantra of N.S. 306 (= A.D. 1186)⁶.

1. Dr. Oldfield, Op.Cit. Vol. II, Ch. IV. 2. S. Levi, 'Le Nepalises.

3. Wright, Op.Cit. P. 126.

4. Journal and proceedings of ASB, New Series, Vol. 19, 1923, Appendix B. P. 513.

5. Regmi, Op.Cit. Pt. IV, P. 70, No. 42. (L. 6).

6. Darb. Lib. Cat. IV.

The different classes of Banras reside exclusively in the numerous Vihāras which still exists in the neighbourhood of all the principal Buddhist temples in Nepal. The Bānras are distinguished from the rest of the Buddhist community in Nepal by having their heads wholly shaven for their lives. There is nothing characteristics in the dress of the Bānras, nor is there any mark by which they can be distinguished from other Newars on ordinary occasions. Now the Bānras have abandoned totally not only every trace of the ascetic habits of the ancient monks but also the simple rules of life which are prescribed for all the Buddhists in the ancient Buddhist scriptures. All the classes of Bānras disregarding these rules do not even scruple to kill animals with their own hands. Habitually they drink wine and spirits. They eat their two meals a day at any hours. By the universal adoption of these and many other heterodox practices the order of Banras has forfeited all real claim to be regarded as a sacred one since the time immemorable. Nevertheless the Bānhras are looked up to and treated by the other classes of the Buddhist community with the same general respect that is paid to Brahmanas by all classes of Hindus. The difference of rank as well as the difference of profession among the different classes of Bānras is merely of an official characteristic and exists only on official occasions. Socially all classes of Bānras are on terms of perfect equality. They eat together and intermarry among each other promiscuously. But they neither eat nor intermarry with any other Newars who are not Bānras.¹

1. Dr. Oldfield, Op. Cit. Ch. IV.

ŚĀKYABHIKṢU

From the Nepalese inscriptions and the colophons of Buddhist manuscripts copied in Nepal as well as in India it is quite apparent that since the beginning of the 7th century A.D. Buddhist monks of all ranks who belonged to the different sects of the Mahāyāna School of Buddhism were called Śākya - bhikṣu as well as Bhikṣu. Similarly, the Buddhist nuns of all ranks and sects following the Mahāyāna school of Buddhism were called Śākyabhikṣuṇī as well as Bhikṣuṇī. The names of Śākyabhikṣu and Śākyabhikṣuṇī are mentioned in these reliable historical documents either as a donor or as a scribe or as a custodian of the mss. An analysis of these documents reveals whether these monks were celibate or married. It also reveals the name of the School of Buddhism to which these Śākyabhikṣus or the Śākyabhikṣuṇīs belonged. The celibate Buddhist monks who followed the non-ritualistic as well as ritualistic tantric Mahāyāna school of Buddhism were called Śākyabhikṣu in Nepal since the beginning of the 7th Century A.D. But the Buddhist nuns with the epithet of Śākyabhikṣuṇī appeared in Nepal for the first time in the beginning of the 10th Century A.D. They were also celibate Buddhist nuns. The celibate Brahmacāryabhikṣu as well as the celibate Bhikṣuṇīcārya were also addressed as Śākyabhikṣu in the documents. Vajrācāryas were also called Bhikṣu Vajrācārya or Śākyabhikṣu Vajrācārya. Even the married Buddhist monks and their descendants who were residing in the Buddhist monasteries with their wives and children were also called Śākyabhikṣu. Not only the Nepalese but

also the Indian Buddhist monks and monk-scholars were also called Śākyabhikṣu. Thus we find that the word 'Śākyabhikṣu' is the epithet given to any Buddhist monks who followed the Mahāyāna School of Buddhism. So Śākyabhikṣu is a synonym for Bhikṣu who follow the doctrine of Śākyamuni Buddha. The epithet of Bhikṣu was also used by the monks of other communities. So it is quite likely that Buddhist monks of that time adopted the epithet of Śākyabhikṣu to make themselves distinguished from the monks of other communities. It appears that the epithet of Sākkaputtiya Samāṇa was used by the Buddhist monk following the Theravāda School of Buddhism for the same purpose. Thus the Nepalese Buddhist monks have been using the two terms 'Bhikṣu' and 'Śākyabhikṣu' indifferently for the same meaning since the 7th Century A.D. To-day the descendants of the Nepalese ex-monks are called simply Śākya instead of Śākyabhikṣu. In this connection Dr. Regmi has rightly observed, " All the members associated with the Vihāras whether performing the duty of the priest (Vajrācārya) or not, a great majority of them do not, are called Śākyabhikṣu or even Śākyavamsa¹". He further observes, " In the MS. Astasahasrikā Prajñāpāramitā of NS 285 Śrāvana Sūtra 8 we have one Śākyabhikṣu Mañjuśrī as the writer. A Vajrācārya Bhikṣu figures in MS. Kriyāsaṅgrahapañjikā of NS 273 Mārgasūtra 2. Obviously, these caste, titles showed that the monastic settlements had disintegrated at the date we confront them². However, the earliest notice of the epithet of Śākyabhikṣu is found in the Cābahil inscription of about the time of Narendradeva (642-43 A.D. to 685 A.D.) when neither the caste system nor the priest class

1. Regmi, Op. Cit. Pt. II, P. 776.

2. Ibid, Pt. I, P. 654; NS 273 is wrong. The date is NS 373.

appeared among the Nepalese Buddhist monks. (A) The names of some of the celibate Nepalese Buddhist monks, who belonged to the different sects of the Mahāyāna School of Buddhism and who existed during the period between the 7th and the 12th centuries A.D. and who are addressed as Śākyabhikṣu in different reliable historical documents are given herein with references to their contexts as evidences : (i) Cābahil inscription of about the time of Narendradeva¹ figures one Śākyabhikṣu Bandhubhadra. (ii) An inscription dated NS 144² (= A.D. 1024) mentions one Mahāpāṇḍita Śākyabhikṣu Śrī Gautamaśrī (iii) MS. Saddharma - Puṇḍarika of NS 159³ (= A.D. 1039) refers to one Śākyabhikṣu Harsagupta. (iv) MS. Catus pīṭhanibandha of NS 165⁴ (= A.D. 1045) mentions one Śākyabhikṣu Kumāracandra as the ascribe who resided in Padmacakra Mahāvihāra. (v) MS. Nāma saṅgiti of NS 256⁵ (= A.D. 1136) figures one Śākyabhikṣu Ratnagupta as a ascribe. (vi) MS. Saptasāti Caṇḍi of NS 264⁶ mention one Śākyabhikṣu Varmaṇa as its writer (vii) MS. Aṣṭasāhasrika Prajñāpāramitā of NS 285⁷ (= A.D. 1165) mentions one Śākyabhikṣu Mañjuśrī, who was residing in Śrī Dharmacakra-Mahāvihāra, as a writer.

(b). The names of the celibate Nepalese Buddhist nuns with the epithet of Śākyabhiksuni which are mentioned in different reliable historical documents of the period between the 10th and the 11th centuries A.D. are given herein with reference to their contexts as evidences :

1. Vajracarya, Op.Cit. No.121. 2. Regmi, Op.Cit., Pt.III, No.V.
3. CBMC, P.172; Camb, Uni.Lib.No. Add 1683.
4. CPMDN, 11,P.7; Darb Lib.Cat.111. 359.3.
5. Nepal Govt. Lib., No. 166. .
6. Nepal Museum, No. 74.
7. CBMC, P.182, Camb. Uni.Lib.Add. 1693.

(i). Sākyabhikṣuṇī Sthaviranī Akṣaymatī who resided in Śrī mahāvātīgavāhāra is mentioned in ms. Astasāhasrikā Prajñāparamitā of NS. 40¹ (= A.D. 920) as a donor of the ms. (ii) Sākyabhikṣuṇī Yene-ndranāthā who resided in Cakra vaṭī-mahādevī-Mahāvihāra is mentioned in ms. Saddharmapūṇḍarika-Sūtra of NS. 202² (= A.D. 1082) as a donor of the ms.

(c). The colophon of ms. Adhyarddha - Sataka by the poet Māt-rceṭa³ mentions one Sākyabhikṣu Sunayaśrī Mitra (= 1070 A.D.) who was an ardent follower of the Mahāyāna School of Buddhism, as a donor of the ms. Sunayaśrīmitra and his descendants are called Brahmā cāryabhikṣu in the colophons of ms. Śikṣā - Samuccaya by Jayadeva copied in 14th - 15th centuries⁴ and ms. Chando-'mrta - Latā by Amṛta Paṇḍita copied in NS 963⁵ (= A.D. 1343).

The Colophon of MS. Sragdharā stotra of NS 594 (= A.D. 1474)⁵ mentions one Sākyabhikṣurācārya Śrī Hrdayasena, who resided in Sālā-mkhu Vihāra, as a writer.

The different documents, which indicate that the Vajrācāryas were also addressed as Vajrācārya - bhikṣu or as Bhikṣu - Vajrācārya or as Sākyabhikṣu - Vajrācārya are as follows :-

(1). The colophon of MS. Niṣpandayogāvatī of NS 356⁷ (= A.D. 1236) mentions one Kāyastha Vajrācārya bhikṣu Jñānarakṣita who resided in Śrī Matindriya saskārita Śrī Jayamaṇohara Varmaṇa.

1. In the possession of one Siddhinarasimha Vajracarya, Patan, Nepal; Regni, Medieval Nepal, Pt.1, P.109.

2. JBORS, VOL. XXIII, Pt. I, P. 28.

3. CBMC, P. 106; Camb. Univ. Lib. No. Add 1478.

4. CBMC, P. 76; Ibid, Add 1369.

5. CSPMIO, Vol. II, P. 1427, no. 7820.

6. Govt. Nat. Lib. Nepal, No. 6904.

3. JBORS, Vol. XXIII, Appendix, P. 14

Mahāvihāra as a Writer (ii). The Colophon of ms. Pañcaraksā of NS 640¹ (=A.D. 1520)¹ figures one Vajrācārya Bhikṣu Śrī Jayaśiharāja as a writer of the Ms. who resided in Śrī Varṣacandravāṇhāra (iii) The colophon of ms. Kṛyasāṅgraha Pañjikā of NS 373² (A.D. 1252) refers, to one Bhikṣu - Vajrācārya Viramāti, who lived in vaiśya - Śrī - Divākara Varmā, as a writer of the mss. (iv) The colophon of ms. Mānavanyāya śāstra of NS 500³ (= A.D. 1380) mentions one Śākyabhikṣu - Vajrācārya - Śrī Lūna bhadra, who resided in Śrī Kīrttipunya Mahāvihāra, as a writer of the ms. The same ascribe Lūnabhadrā is mentioned as simply Vajrācārya in the colophon of Ms. Nāradasaṃhitā of NS 500⁴.

Some of the colophons of mss., which were copied in India by Indians, show that the Celibate Buddhist monks of India, who belonged to the non-ritualistic as well as ritualistic Mahāyāna school of Buddhism, were also addressed as Śākyabhikṣu or simply as Bhikṣu. (i). In ^{the} colophon of ms. ⁶ commentary on Asvaghosa⁵ the famous Buddhist monk, a great poet, Asvaghosa is addressed as Sarvāstivādī Śākyabhikṣu Asvaghosa. (ii) The colophon of ms. Mahākāla cakra copied in Māgadhi⁶ mentions that this ms. is a pious donation of Śākyabhikṣu Vibhūti Candra (1203 A.D) who was the follower of the

1. CGSMASB, Vol-I, No. 78; AS Soc. Bengal No. 9970.

2. Leningrad Pub. Lib: Pp. 270-71, n. 287, This Ms. is available in its original in the Lib of AS. Soc. Bengal (n. B23G).

3. CPMDN, Vol-I, P. 43, No. 1230.

4. Darb. Lib. Cat-I, 1231.4.

5. JBORS, Vol. XXI, Pt. I, P. 28.

6. JBORS, Vol. XXI, Pt. I, P. 46.

Mahāyāna School of Buddhism (ijj) The colophon of ms. Kālacakra-tantrārāja which was copied in maithīlīpi of V.S.1476 mentions that this ms. was compiled by Śrī Śākyabhikṣu Mahāsthavira Śrī Buddhān-kura who was an ardent follower of Mahāyāna School of Buddhism. (iv) MS. Kālacakra - Tantra dated V.S.1503¹ (A.D. 1446) is a pious donation of Śrīmat Śākyabhikṣu Śrī Jñānasrī who was a follower of the Mahāyāna School of Buddhism. He was also addressed as bhikṣu in the colophon. It was copied by one Kāyastha Śrī Jayarāmadatta ~~of~~ who lived in Kerakīgrāma, Magadha. MS. Yogāmbarasādhanaopāyikā by Ācārya Anitavajra copied during the 15th reign of Vīragapāla. It is a pious gift of one Śākyabhikṣu sūsthapainḍapatrika Visuddhi Śrījñāna.

Winternitz writes,

VAJRĀCĀRYA : "Vajra is a word with many meanings. It means 'diamond' and denotes everything which is hard and impermeable, which can not be cleft, not burnt, not destroyed. Vajra also means the 'thunderbolt' weapon of God Indra." Vajra Ācārya means a teacher of the mysteries of the Vajra. The term Vajra is equivalent² to Śūnyā³. Dr. B. Bhattacharyya writes that Buddhist Tantras 'obtained publicity through the teachings and mystic songs of the Buddhist Vajrācāryyas or Siddhas in about the middle of the 7th Century⁴. He also writes, "The Siddhas are considered to be of three distinct varieties, the best, middling and the mild. The first class magicians can fulfil all their desires by mere thought, The middling variety of Siddha is able to conquer death, and even obtain omniscience. The Mild or

1. CBMC, P. 69; Camb. Uni. Lib., No. Add 1364.

2. Winternitz, History of Indian Literature, Vol-II, P.368.

3. B. Bhattacharyya, Ibid, Introduction, P.17.

4. Bhattacharyya, Ibid, P. 34.

the third class of Siddha obtains fame, long life, conveyances, ornaments, familiarity with the king, popularity with royal personages and people of influence and power, wealth and prosperity, children and family. The Siddhas of the first and second class were known as Mahāsiddhas 'Great Magicians' and in India their number was recognized as eighty four. Most of these Mahāsiddhas flourished during the Pala period of Indian history (8th to 12th centuries A.D.).¹ He further writes that the Mahāsiddhas such as Saraha, Nāgārjuna, Luipa, Padmavajra, Anāṅgavajra, Indrabhūti and the rest who were masters of Tantra and were great authors and magicians, were the chief agents to boldly and publicly preach their doctrines and exhort people to follow their tenets, doctrines and practices. Their endeavours combined with their unique personal achievements must have converted a considerable number of people to Vajrayāna faith.² Lilāvajra (Cir. 741 A.D.) is mentioned as a Vajrācāryya of great repute by Dr. B. Bhattacharyya . H. P.

Sastri writes that Caryācarya Tikā, a work of the Sahajayāna school of Buddhism, is a collection of songs by various poets who are mostly called Siddhācāryya and Luhi or Lui was the first Siddhācāryya.⁴ Sarahapāda, who flourished in the first half of the eighth century A.D., was the compiler of the text entitled Dohākōga and the pioneer monk-scholar among the eighty-four Siddhācāryyas.⁵

It appears that Nāgārjuna, Indrabhūti, Tilopa, Nālopa, Tilavajra, etc. are called Siddhas as well as Vajrācāryyas by the compiler of the catalogue of mss. preserved in Kaiser Library, Nepal.⁶

1. Bhattacharyya, Ibid, Pp. 18-19. 2. Bhattacharyya, Ibid, P.12.
3. B. Bhattacharyya, Sadhanamālā, Introduction.
4. H.P.Sastri, CPMDN, Vol-II, Calcutta, 1915, Preface.
5. R. Ram, Ibid, P. 57.
6. Kai. Lib. Cat. No. 142.

From the foregoing accounts of the Siddhas and the Vajrācāryyas furnished by Dr. B. Bhattacharyya and others it is quite evident that Buddhist Siddhas are also called Vajrācāryyas. Thus Buddhist Mahāsiddhas might have been also called Mahāvajrācāryyas by the follower of the Vajrayāna School of Buddhism. MS. Mahātānta rājādudhṛtā vajradhātumahāmaṇḍalopāyikā sarvavajroḍakāby Mahāvajrācārya Ānandagarbha is copied in NS 179 (= A.D. 1059¹) in Nepal and MS. Sukhāvātṭvyūha Mahāyāna Sūtra by Mahāvajrācārya Ānandagarbha is copied in NS 273² (= A.D. 1153) in Nepal. From the colophons of these two mss. we learn that the Mahāvajrācārya Ānandagarbha was a Buddhist monk - scholar of great repute, who followed the Vajrayāna School of Buddhism. But it is not known when he flourished and where he lived. Certainly the epithet Mahāvajrācāryya was given to Ānandagarbha for his various roles in propagation of Vajrayāna Buddhism. Most probably, he was not a siddha of the mild or the third class who obtained wife and children. Therefore, it appears that he was not a Nepalese Buddhist priest with ^{wife} and children, by any means, on the other hand he was most probably a Nepalese Buddhist monk scholar of great repute who flourished in Nepal in the 10th Century A.D., as no Tibetans, who visited Nepal since the 11th century A.D. studied under him. Dr. R. Ram writes that most probably the Nepalese Buddhist Scholars, such as Pham-mthiñ-pa, his younger brother Vāgīśvara and Kanakaśrī

1. CPMDN, Vol. II, P-20, No. 360H; Vrhatsucipatra, Vol. -VII, Pt. III, P. 107.

2. Vrhatsucipatra, Vol. -VII, Pt. III, P-113.

were the Nepalese Vajrācāryyas who were known for their characteristic exposition of the Nāropa's system from the Nepalese Buddhist point of view.¹ He further writes that 'the Vajrācāryas were strong religious force of the Buddhist community of Nepal during the time of Nanyadeva (1097 A.D. 1147 A.D.). They guided the social and religious behaviours of the Nepalese Buddhists. The Buddhist viharas were studied with them and many esoteric cells of Buddhist mystics flourished during this period.'²

However, Mr. B.H. Hodgson writes that 'according to the Buddhist literature (later) the Vajra Ācārya is he who has a wife and children, and devotes himself to the active ministry of Buddhism.³ He also observes, out of the total disuse of monastic institutes, an exclusive minister of the altar, denominated Vajra Ācārya, had derived his name, office, and existence in Nepal, not only without sanction from the Buddha scriptures, but in direct opposition of their spirit and tendency.'⁴

1. R. Ram, Op. Cit. p. 95.

2. Ram, Ibid, p. 144.

3. B.H.Hodgson, Op.Cit. questions - XX.

4. Ibid, Notes, 31.

NEPALESE BUDDHIST PRIESTS

PART I

EXISTENCE OF THE NEPALESE BUDDHIST PRIESTS : Most probably Vajrayāna ritualism flourished widely in Nepal in the 11th century A.D. . Nepal became a great centre of Tantric Buddhism in the 11th century A.D.. Many Tibetan Buddhists came to Nepal and studies Tantras under the Nepalese Buddhist scholars and a few Indian Buddhists went to Nepal for Tantric practice in this century. Many Buddhist ~~tantrix~~ Tantric texts including a few Buddhist priests' manuals were copied in Nepal in the 11th century A.D. MS. catuspīṭhanivandhaḥ, of NS 165 (= A.D. 1045)¹, MS Catuspīṭhasādhanaśaṁkṣepaḥ of NS 165² (= A.D.1045), MS Vajrāvalī Tantra by Abhayākara Gupta copied in NS 202³ (= A.D.1082) and ms Ācāryakriyāśmuccaya (= Vajrācāryya Kriyāśamuccaya) by Maṇḍalācāryya Paṇḍita Avadhūta Śrī Jagaddarpaṇ copied in NS 211⁴ (= A.D. 1091) are Buddhist priests' manuals. MS. Catuspīṭhanivandhaḥ concerns with 'Valī, Homa, and 'Yāga' Etc. (Valī homa Yāga Viśayāḥ). H. P. Sastri writes that catuspīṭha Nibandha seems to be a liturgy on the catuspīṭha Tantra. It explain the word 'Ātmapīṭha'.⁵ Mr. H. P. Sastri also writes that Catuspīṭhasādhanaśaṁkṣepa seems to be a short liturgy. It concerns itself with all six cruel rites :- Propitiation of angry deities, homes, mystic

1. CPMDN; VOL.II, P.7, No.111.359C; Vrhatsucipatra, Vol.VII, Pt.I.P.156.

2. Kramankah Tr.359.Visayanka 233.

3. Ibid, from the Colophon of MS.Catuspithanibandh (NVPDSP, Pt.I, P.156-57) it seems that Catuspithasadhanasamkrapah of NS.165 and Catuspitha nivandhaḥ of NS.165 are the same MS.

4. CPMDN, VOL.II, P.20, N.III. 36. 5. Kai.Lib.Nepal, Cat.No.109.

5. H.P.Sastri, CPMDN, Vol.II, Preface.

circles, etc. As this ms. was copied in 1045 A.D., the antiquity of this form of secret worship must be some centuries older than ~~this~~ date.¹ MS Vajrāvalī Tantra is a priestly manual of the Vajrayāna school of Buddhism. It treats of offerings to deities, consecration of images and temples and similar topics², MS Acāryyakriyāsamuccaya³ is a compilation of the duties of a Buddhist Acārya from various sources with the object of attaining success in occult matters. It begins with an obeisance to Herukā. It defines a Vajrācārya and gives rules for the consecration of temples, etc.³ Thus the very presence of these priestly manuals in Nepal in the 11th Century A.D., indicates that Vajrayāna rituals of all varieties as well as the Buddhist priests existed in Nepal since as early as the middle of the 11th century A.D. So it is not unusual to think that a class of Buddhist priests called vajrācārya appeared in Nepal within the 11th century A.D.. But unfortunately, the available historical documents of the middle ages upto NS 305 (= A.D. 1185) are quite silent about the existence of Buddhist priest class like Vajrācārya in Nepal during this period. However, the earliest notice of the priest class like Vajrācārya is found in the colophon of MS. Manthāna Bhairava Tantra of NS 306⁴ (A.D. 1186). Although the existence of the Buddhist priest class like Vajrācārya in Nepal is unknown to the period upto NS 305, the references to the Vajrācārya in the Nepalese inscriptions and the

1. H. P. Sastri, Op.Cit. Vol.II, Preface.

2. Ibid.

3. Ibid.

4. Darb.Lib.Cat.II.281.1; Regmi, Medieval Nepal pt.I, pp.193-94.

Buddhist mss. copied in Nepal of the period uptill now since NS 306 are numerous. A list of the names of a few Vajrācāryyas who flourished in Nepal in the middle ages uptill NS 535 (= A.D. 1415) when one Aṣṭasiddhi guru Śrī Vajrācāryya Vaidya Tuhudeva was residing with his two wives and children, is given herein :

(i). MS. Manthāna Bhairava Tantra of NS 306¹ (= A.D. 1186) mentions one Nagesvara Śrī Karmaśānta Vajrācāryya as a custodian of the MS.

(ii). MS. Kriyāsaṅgraha Pañjikā by Mahāpandita Kuladatta¹² was copied in NS 337 (= A.D. 1217) for Vajrācāryya Udayaśrīka.

(iii). MS. Nisṭhādayogāvatī of NS 356 (= A.D. 1236)² mentions one Kāyastha Vajrācāryya Bhikṣujñānarakṣita as who resided in Jay-amanohara Varmaṇa Mahāvihāra as a scribe of the MS.

(iv). MS. Kriyasaṅgraha Pañjikā was copied in NS 373³ (= A.D. 1253) by Bhikṣu Vajrācāryya Viramati.

(v). MS. Chāndravākyakaraṇa of NS 476 (= 1356)⁴ mentions one Vajrācāryya Śrī Kṣemendra who resided in Śrī Lokhacchavihāra.

(vi). MS. Amarakośa of NS 500 (= A.D. 1380)⁵ was copied by Vajrācāryya Śrī Jasacandana.

(vii). MS. Pañcarakṣā of NS 516⁶ was copied by Vajrācāryya Śrī Manikarāja Chandra.

(viii). MS. Devī Mahātāya of NS 518⁷ (= A.D. 1398) was copied by Vajrācāryya Śrī Sugatacandra during the reign of Dharmamalla.

1. Darb. Lib. Cat. IV.

2. ASB. P. 115.

3. C.P. 118. Add. 1488.

4. Govt. Nat. Lib. Nepal (Unnumbered).

5. CPMDN, Pt. I, Preface.

6. Govt. Nat. Lib. No. 6904.

7. Leningrad Pub. Lib. Pp. 270-71 n297

(ix). Ananda Bahal copper plate inscription of NS 535¹ (A.D. 1417/5) mentions one Astasi¹hi guru Śrī Vajrācāryya Vaidya Tunundeva as a donar.

PART II

VAJRĀCĀRYA AND BHIKSU AS BUDDHIST PRIESTS

Two classes of Bāhras alone - the Vajrācāryas and the Bhiksus can enter the Buddhist clerical profession. They perform all the duties of the ~~priests~~^{priests} and monopolise all the privileges attached to the office of the priest.

The Vajrācārya is called Gūbhāl in Newari. Therefore the Vajrācāryas are also known as Gūvāju. The Vajrācāryas are also called gūrūbhadāda or Gūrubhadāda or Gūrubhaṭātra or Gurubha-tāda in the inscriptions of the later middle ages². Whereas the Bhiksus are collectively known as Bāde or Bare. In the records of the later middle ages³ the Bhiksus are called 'Vāvide'.

D.R.Regmi observes, " The Nepalese Bhiksus of the day strictly adhered to the rule of the Buddha emphasised in Lalita-vistara, which said that the monks should be enrolled only from the ranks of the Brāhmanas and Kṣatriyas⁴". Later when Buddhist monks returned to domestic life, the Buddhist Vajrācāryas took pride in calling themselves descendants of those Brāhmanas who had taken to monkhood and accepted priesthood as profession in conformity to the injunction of the Śāstras as legacy and heri-tage. Although the priest class was an innovation for the Buddhist

1. Regmi, Hemaraj Sakya & TR Vaidya (Ed.) Medieval Nepal, P.71.
2. Regmi, Medieval Nepal, Pt. IV. Insc. Nos. 6, 6, 27, 33, 29.
3. " " " " 28, P.45.
4. " " Pt. I, P. 584.

community, it seems that the adoption was not so much accompanied with discomforts to the Brāhmaṇa born monks. The Bhikṣus, however, claim a descent from monks converted from the Katriya class. The Vajrācāryas guided the rituals and obtained the assistance of the Bhikṣus or Sākyabhikṣus in the performance of the of the rituals as the occasion arises. Although the Bare enjoys the status in caste relation as the Gūvā, ordinarily they could not perform the duties of the main priest.

The Brāhmaṇas because of their poor number could not reach castes in the lower grade. They helped the Buddhist ex-monks to secure the position of priests in the society. Ritual practices conducted by Gūvājus are as much elaborate as those of the Brāhmaṇas. The mantras and hymns of prayer are in Sanskrit. The annual ceremonial performances are also alike. It looks quite certain that they borrowed freely from the Brāhmaṇas, but they renovated the ritual practices as suited their purpose.

Since the middle ages (1372 A.D.), the Buddhist priests and their assistants required in the Buddhist rituals like Lakṣāhuti Yajña are : one Mūla Vajrācārya or Kṛvākartā Vajrācārya, one Bhikṣu or Sākyabhikṣu or Sthavira, and one Tithipradātā Daivajña.¹ The Chief priest is named as Ācārya, or Mūla Vajrācārya or Gūrubhaddā etc. Others assisting him get the same names as those of their counter parts in the saivite rituals.

VAJRĀCĀRYA AS A PRIEST

It has already been mentioned that Vajrācāryas appeared in Nepal as early as the last quarter of the 12th Century A.D. The Vajrācārya is the name of the higher order of Newari
 1. Regmi, Medieval Nepal, Pt. III, Insc. No. LXXXV. Pp. 96-98.

Buddhist priests. The Vajracaryas are the only regular and recognised priests of the Newari Buddhists in Nepal. The Vajrācāryas are qualified to officiate at all sacred and religious ceremonies such as at marriages, at rites in honour of the dead, at the ceremony called Homo or Vajña and on all occasions, both public and private, for worship, or merely for festivity where the presence of a priest officially is required. Moreover, according to the colophons of MSS. the Vajrācāryas were also engaged in copying Buddhist scriptures and passed their time in the studies of Buddhist literature through out the middle age. The ms. Mānava-Nyāya-Sāstram or Nārada-saṁhitā¹ of NS. 500 (= A.D. 1380) was copied by Vajrācāryya Lūnabhadra, a Śākyabhikṣu who resided in Kīrttipunya Mahāvihāra in Bhatgao. This shows that the Buddhist Vajrācāryas who excelled in Calligraphy were also engaged extensively in copying Hindu mss. such instances may be multiplied. The Vajrācāryyas were the best scribes in the Darbar Library of Nepal as noted by H.P. Sastri. The Svayambhūnāth inscription of NS 492 (= A.D. 1372) records the performance of of Lakṣahuti Vajña (one lac ahutis) by Buddhist Vajrācāryas in connection with the repair and the restoration of the stūpa. This shows that Buddhist Vajrācāryyas were also employed as priests in all sorts of priestly duties as early as the 14th Century A.D.

In the late middle ages the Vajrācārya belongs exclusively to the class of Gūbhārju which is an abbreviation for the Newari term Guru-bhāju. They were also called Gurubhrat (Gurubhadāda or Gurubhadāda) in the inscriptions of late middle ages.

In modern Nepal the Gubhārjus, however, do not restrict themselves to priestly duties. They also follow various pursuits

1. CPMDN, Vol. I, P. 43. No. 1230.

in order to earn their livelihood. Those only, who are sufficiently well educated, and possess the requisite technical knowledge; officiate as priests on all occasions when their services are required. But they too, spend the greater portion of their time in secular employments. Although the Vajrācāryas normally pursue their own crafts like all other Śāstras, they occupy the highest position in the Buddhist community. For no aspirant to the higher knowledge can hope to gain access without the power and guidance of the Vajrācāryas. Now a days there is no thought of higher knowledge gained by a Vajrācārya. A boy of Guvā-caste is consecrated as Vajrācārya just because that is his caste. They are not expected to be especially learned. He is to know only how to perform the rites of which the homa-sacrifice is the most important.

Before attaining manhood every Gubhārju is required to be initiated into the duties of a Vajrācārya. He is taught the duties of a priest when he is a lad. He is eligible for initiation at any time previous to his becoming a father. Once having been initiated, it is quite optional with them whether they will in future perform the duties of priest, or devote themselves entirely to secular affairs.

If a Gubhārju fails to qualify himself for the sacred office of a Vajrācārya due to poverty or any other cause before becoming a father of a child, then he is not only ineligible to become a Vajrācārya but he and his descendants are permanently degraded to the rank of a Bhikṣu from the date of the child's birth. They can never recover at any future period the spiritual inheritance and social position which they have lost. Whenever such cases occur, the penalty of degradation to the rank of Bhikṣu is strictly enforced. A gubhārju, who is degraded to the rank

of a Bhikṣu, is only able to perform the duties of a Bhikṣu.

Every Vajrācārya must necessarily be a Gubhārju. A Bhikṣu, however wealthy or learned, can never become a Vajrācārya. The only persons, who are not Gubhārjus by birth, who can be admitted into the sacred rank of Vajrācāryas and are allowed then to perform the duties of a Vajrācārya, are Brāhmaṇas of pure descent. Brāhmaṇa-lds are adopted occasionally by the Gubhārjus and are duly initiated and educated as Vajrācāryas.¹

THE BHIKṢU

of the different grades of Bānras the name of the class of Bhikṣu is still retained. But like all other Bānras, the Bhikṣus have secularised, and now practise an hereditary trade as workers in gold and silver.

Nevertheless the Bhikṣu is the assistant of the Vajrācārya at all sacred and religious ceremonies. The Bhikṣu is allowed to assist the Vajrācārya in a subordinate capacity at the different public and private religious ceremonies and festivals. The Bhikṣu performs all the inferior duties which are below the dignity of a Vajrācārya to attend to. He is the general superintendent of all the minor details belonging to the various festivals. But he is not a priest. In his official capacity he is looked on as mere servant and assistant to the Vajrācārya. He is never allowed to encroach upon the duties or privileges of the Vajrācārya who is his spiritual superior. He is never allowed to perform any of the higher and more sacred functions of a priest. For instance, at the Matsyendranātha yātrā the Bhikṣus^k wash, clothe, and unclothe the image of the God.

1. Dr. Oldfield, op. cit. Vol. II, Ch. IV.

They carry the sacred image from one place to another whenever it is necessary. They have the charge of the image of the God as well as of his robes, ornaments, ear, etc. But in a few cases the Bhiksus render the service of a worshipper in minor temples.¹

1. Dr. Oldfield, op. cit., Vol-II, Chapter IV.

SECTION III

MARRIED NEPALESE BUDDHIST MONKS

PART I

BUDDHIST TEXTS ENCOURAGING THE ABANDONMENT OF CELIBACY
OF THE BUDDHIST MONKS

The Vajrayāna School of Buddhism worked to destroy the sanctity of monastic settlements. It mitigated the idea of celibacy of the Buddhist monks.¹ The theories peculiar to tantric Buddhism might have helped to prepare the way for the abandonment of celibacy of the Buddhist monks. The subject matters of a few Tantric Buddhist Texts reveal this fact. MS. Candamahāroṣanatantra is a Saṅgīti. The place from which Buddha (Vajrasattva) uttered this tantra is the female organ of Vajradhātviśvarī. The Saṅgīti teaches that the highest bliss, Nirvāṇa, of the Buddhist can be attained only by the union of man and woman, the man representing Upāya or Buddha, and the woman representing Bodhi or Prajñā or Dharma.² Candaroṣana is the most important figure in the celebrated candamahāroṣana Tantra dedicated to his worship. Candaroṣana is always represented in yab-yum. Candaroṣana is also called Mahācandaroṣana, Candamahāroṣana and Acala. His worship is always performed in secret and the god is kept secluded from public gaze.³ Its commentary entitled candamahāroṣana Tantra Padmāvatīnāma Pañjika by Mahāpandita Mahāsukhavajra copied in NS 417⁴ (= A.D. 1297) explains that pleasures are of four kinds :- embracing, kissing, pressing the breast, and pricking with the nails, i.e. imprinting nailmarks, etc. These last as long as the

1. Regmi, Medieval Nepal, Pt.1, P. 547.

2. CPMDN, Vol.II, Preface.

3. Bhattacharyya, Ibid, Pp. 154-55.

4. Vrhatsucipatra, Vol.VII, Pt.I, Pp.148-150 Kramanka III.402, Visayanka 222.

thunder bolt is in union with the lotus.¹ MS. Herukā Tantra² is a work of the Sahajayāna in which people tried to rise to eternal bliss from sexual pleasure, a doctrine of salvation which a thousand years back was much in vogue in Eastern India. It treats of the worship of Herukā and Vajrayoginī in each other's embrace, a secret and mystic worship, much in vogue in Nepal. The Nepalese call this union sambara or restraint, and are very unwilling to show the image or to give out its secrets. The worship is performed with all the paraphernalia of a Tantrika rite, as the counting of beads, the offering of clarified butter, the five MS and so forth³. Amongst the deities emanating from the Dhyāni Buddha Akṣobhya Herukā stands pre-eminent. Herukā is one off the most popular deities of the Buddhist pantheon and a regular Tantra, the Heruka Tantra, is devoted to his worship. Herukā is worshipped singly as well as in Yab-Yum. When he is in Yab-Yum he is generally known as Hevajra.⁴ In the Hevajra Maṇḍala of the Niṣpanṇayogāvalī, Herukā is the principal deity, thus showing that there is only a very thin line of demarcation between the two, Herukā and Hevajra. When Heruka is accompanied with his Prajñā, he begets the name of Hevajra.⁵ MS. Cakrasambara^{Tantra} is attributed to Herukā, which is another form of Akṣobhya Buddha, who is represented as the source of all secret and mystic worship among the Buddhists. The subject of the Saṅgīti is the cult of Herukā and Vajravārāhī. It treats of mystic circles, secret ablutions, etc. Sambara is only another form of Hevajra.

1. CPMDN, VOL.-II, Preface.

2. CPMDN, VOL.II Preface.

3. CPMDN, VOL.-II, Preface.

4. Bhattacharyya, Ibid, pp.154-55.

5. Bhattacharyya, Ibid, p. 157.

Saṃbara is the principal deity in the Saṃbara Maṇḍala of the Nispanṇayogāvaṇī¹. The Śakti of Saṃbara is Vajravārāhī². Saṃbara thus is only another form of the great god Herukā¹. God Yogāmbara is the principal deity of the Yogāmbara Maṇḍala of the Nispanṇayogāvaṇī. He embraces his Prajñā yñānadākikā². MS Mitapadāpañjikā³ by Durjaya candra makes an obeisance to Yogāmbara who sits in the midst of a cakṛa or a circle of female deities, forty in number, and ~~and~~ thought enjoying their company, restrains himself³. It is one of the works based on the catus pīṭhatantra. MS. Vasantatilaka by Kṛṣṇapādaśārya has been taken from the Yogapīṭha of the catuṣpīṭhatantra⁴. The object of the work is the good of the whole world after attaining success in the art of union. The work treats of the worship of Heruka and Mahāsaṃbara⁴. MS. Dākinījālasaṃbaram⁵, a work of the Vajrayāna school, is a work on the secret worship of Vajravārāhī³.

But for lack of evidence in reliable source material we can not be definite about the period when the theories peculiar to Tantric Buddhism, according to which the highest bliss, Nirvāṇa, of the Buddhist can be attained only by the Union of man and woman' and people can rise to eternal bliss from sexual pleasure', was in vogue in Nepal. However, from the colophons of the Buddhist mss. copied in Nepal and the Tibetan source material it is quite evident that the mss. which contain these peculiar theories, were present in Nepal since the beginning of the 10th Century A.D. Ms. Yogarantamālā was copied in NS 39⁶ (= A.D. 919) in Nepal. It is a pañjikā commentary

1. Bhattacharyya, Ibid, Pp. 161-62.

2. Bhattacharyya, Ibid, P. 186.

3. CPMDA, Vol-II, Preface.

4. CPMDA, Ibid, Preface.

5. CPMDA, Ibid, Preface, P.55.

6. Wright, History of Nepal, P.227, Wright's collection, unnumbered.

on the Hevajra Tantra. Another copy of MS. Yogarantamālā by Kṛṣṇā-cāryya or Kāhnapāda is written in much older transitional gupta character.¹ Mahapaṇḍitācāryya Vāgīśvarakīrti, a contemporary of ⁵⁷⁶Asita (A.D. 982 - 1054), who compiled MS. Saṅkṣipta abhiśekhavidhi in Nepal during the reign of Rudradeva (1008 A.D. - 1015 A.D.), taught many Tibetans in Nepal the precepts of Kālacakra, the cycle of Saṃvara, the exposition of the cycle of Hevajra and other cycles, according to the system of Nāropa. The Tibetan Venerable Mar-pa-Lhobrag-pa (b.1012 A.D.) spent three years in Nepal and heard from Nepalese spyithar-pa some tantras including MS Catuspīṭha mahāyoginā Tantrarāja and others. The Tibetan Mar-pa-Dopa (b.1043) translated many Buddhist Texts belonging to the Cycle of Saṃvara in Nepal. In the last quarter of the 11th century A.D. Mahākaruṇā, a famous Nepalese Buddhist scholar of the 11th Century A.D., taught many Tibetans the cycle of Saṃvara. MS. Catuspīṭhāloka, which seems to be a commentary on MS catuspīṭha Tantra, was copied in NS 132 (= A.D.1012) in Nepal. MS. Catuspīṭha Tantra was copied by a Nepalese of the 11th century A.D. MS. Hevajra Ṭikā was copied in NS 210 (= A.D.1090) in Nepal. MS. Yogāmbara Sādhana was copied in NS 235. MS. Mitapāda Pañjikā by Durjayacandra was copied in NS 261. MS. Catuspīṭha Mahātantra was copied in NS 265. MS. Vajrayoginī Sādhana, a work of the Sahajayāna School, was copied in NS 274 (= A.D. 1154) in Nepal. MS. Candamahārosana ^T Tantra was copied in NS 417 (= A.D. 1297) in Nepal. Nepalese Hu-mu-dkar-po taught Vajravārāhī Cycle to the Tibetans in Nepal.

Nevertheless, Dr. R. Rām has some light on the subject. He writes that during the period between A.D. 1140 to A.D. 1255 Yab-Yum pantheon became an urge in Nepal by the feudal society. The

Artists took delight in representing Buddhist deities in Yab-Yum postures. Attainment of Buddhist spiritual ideas through sexual practices was approved by this art tradition.¹

P A R T II

INDIAN AND TIBETAN INFLUENCE ON NEPEALSE BUDDHIST MONASTIC ORGANISATION.

Nepalese Buddhism had close connection with eastern and northern India in one hand and with Tibet on the other hand since the 7th Century A.D. Changes taking place from time to time in these regions influenced the situations in Nepal. Dr. Ram also throws light on the condition of Buddhism prevailing in the eastern and northern India during the last quarter of the 12th Century A.D. He writes that Buddhist monasteries had become big centres of wealth. Buddhist monastic heads related to agricultural activities spared no means in extortion of wealth or produce from the petty peasant labourers. Buddhist monks and nuns in the monasteries were leading luxuries^{011/3} life. A social analysis of the art, sculpture, and ~~architectural designs~~ of the architectural designs of the monasteries of the period reveal the immoral ways of daily life led by the feudal lords and their religious lackeys in Buddhist monasteries. In the garb of esoteric or tantric practices, in fact, sexual pleasures were enjoyed by the Buddhist in northern and eastern India. At that time Indian Buddhism was tantricism, worshipping of female energy in conjugation with male energy. The siddhacharyas had considerably lowered down social

1. Dr. Ram , Op. Cit. p. 152.

status of Buddhism by their oversimplified interpretations of the charyāgītas and Dohās. In the name of tantric practices and search of Mahasukha, the supreme bliss involved in complex sexoyogic practices they actually indulged in sexual relations with the female members of the lower social orders of the society. Under these circumstances, the Turkish invaders concentrated their eyes over these regions where rich Buddhist monastic establishments of Nalanda, Udyanapuri, Vikramasila, Jagattala were flourishing with reputation.¹ during the period between A.D. 1185 to A.D. 1200 great events took place in eastern India because of the Turkish invasion. About A.D. 1200 Bhakhtyar Khilji made an attack over these Buddhist pontifical establishments. The campaign² of Bhakhtyar Khilji brought panic also among the Buddhist centres of Bengal. The Turkish invasion brought immeasurable plight for the Buddhists in the Eastern Indian regions. Many of them took asylum in Nepal and many other countries. The northern Indian regions also had the repercussions of the Turkish onslaughts. The Buddhist monks of these regions also fled to Nepal.

In the second half of the 12th century A.D. the Pala dynasty was no more on the scene. The Pala dynasty was replaced by the Sen dynasty. The decline of Pala Dynasty of Bihar and Bengal snatched away the general facilities enjoyed by the Buddhists in this region. The Sen kings of Bengal and Bihar were patrons of Brahmanism. Vallabha (A.D. 1158 - 1179) made important social reforms and revived orthodox Hindu rites.

MS. Adikarmavidhi by Tatakara Gupta gives much valuable information about Buddhism in Bengal during the Pala period. At

1. Dr. Ram, Op. Cit., Pp. 157-58.

2. Ibid, p. 156, 158, 159.

the time when the author wrote, there were numerous Buddhist priests who led married lives. They were called Āryas. They had a position below the Monastic order. The śīlas had lost their original importance and have become mere sacraments, even Bodhisattvahood was granted by priests.¹ In this connection Mr. H.P. Shastri observes, "In the leaves before us, there is not much of the secret worship; so the Bengal form of Buddhism seems to have been much purer than the Buddhism of Nepal."² Hence this ms. is a direct evidence of the existence of married Buddhist monk priests in Bengal during the first half of the 12th century A.D.

We have also an information of the existence of married Buddhist monks, who lived in a monastery with their wives and children, in Kashmir before the middle of the 12th Century A.D. According to Kalhana's *Rājataranginī*,³ the Chronicle of the kings of Kashmir, Yūkadevī, one of the wives of King Meghavahana, who was a great patron of Buddhism, built a very magnificent monastery in Kashmir, she placed in one half of this monastery those Bhiksus whose conduct conformed to the precepts and in the other half those Bhiksus who were married and had children, cattle and property. These married monks were being looked down for their life as a house holder. Thus the Buddhist monks of Kashmir also adopted married life within the first half of the 12th century. There is also an instance of a monastery in Tibet in which married Buddhist monks resided with their wives and children. Brogmi, a Tibetan Buddhist monk, founded the monastery of Sa-skye in 1073 A.D. He was also the founder of the

1. CPMDN, Vol. II, P. 41. ^{NO. III 3631} Preface, Pp. XV.- XVIII

2. Ibid. Preface.

3. Kalhana, *Rājataranginī*, Tṛtiya taranga 11, 12. Stan.

spiritual teachings of the Sa-skya-pa school of Tibetan Buddhism: The monks of the Sa-skya-pa school of Tibetan Buddhism led married life with prior sanction of religious laws and mon^Khood was hierarchical during the period between A.D. 1260 - 1295¹. Thus we find that Indian Buddhist monks adopted married life within the first half of the 12th century whereas the Tibetan Buddhist monks returned to domestic life ^{as late as} in the second half of the 13th century A.D. ~~Satein-~~ Emotionally and ideologically living in close connection with India and Tibet, Nepal could not remain indifferent towards significant changes taking place in the monastic orders of eastern India, Kashmir and Tibet. Hence Nepalese Buddhist monks also adopted married life within the 13th century A.D.

P A R T III MARRIED MONKS

From the Nepalese inscriptions and the Colophons of mss. copied in Nepal it is quite evident that celibacy on the part of the Buddhist monks was no longer compulsory in Nepal since the 13th Century A.D. Nepalese Buddhist monks began to return to domestic life marrying women since the second quarter of the 13th century A.D. Although Nepalese monks adopted married life, yet they took good care not to denounce any of the privileges attached to a monastic life. They retained the possession of their respective monasteries. They also established in them a right of residence in perpetuity for themselves and their descendants. Although the ex-monks and their descendants employed themselves solely in secular occupations, yet they continued to reside in the monasteries with their wives and

I. Dr. Ram, Op.Cit. p.194.

children and to retain their previous monastic epithets. The documents where these facts are mentioned are as follows :

(1). Colophon of ms. Kāraṇḍavyūha-mahāyāna sūtra ratnarājaḥ copied during the reign of Mahārājādhirāja paramesvara paramabha-ttāraka Śrī Śrī Jayasīṃhadeva¹ (Jayasīṃhamalladeva of 1271 AD.- 1274 A.D.)² This ms. is a pious gift of Pravaramahā (Yāna) Jāy-inah paramopāsaka Sākyabhikṣu Śrī Jivarāja's son, Sākyabhikṣu Śrī Anantarāja and his family members. The donors are Sākyabhikṣu Śrī Jikvarāja, his wife Dralhavalakṣmī, his son pious Sākyabhikṣu Śrī Anantarāja, his wife Ctakilakṣmī, his son Sākyabhikṣu Śrī Jikvarāja, his wife Mukundā, his son Sākyabhikṣu Śrī Runjintāsi and Anantarāja's daughter Anu, who were residing in the Mañjūśrīnakavihāra in Kath-mandu.

(ii). Gupta beḥil inscription of NS 368³ (= A.D.1248) mentions one Paramopāsikī Bhikṣuṇī Śrīmalayaśrīrī.

(iii). A copper plate inscription of NS 503⁴ (= A.D.1388) figures one Śrī Maṅgacandraśāsthavira's son, Śrī Mānacandra.

(iv). The earliest notice of a married Vajrācāryya is found in a copper plate inscription of NS 535⁵ (A.D. 1415), where one Aṣṭa-siddhi Guru Śrī Vajrācāryya Vaidya Tūhadeva, his wife Indralakṣmī, his second wife Jayalakṣmī, his son Phyakudeva and his daughter Sundaralakṣmī are mentioned as donors. The colophon of ms. Aparīṇi-tayurnāma-Mahāyānasūtra of NS 760⁶ (A.D. 1540) is the first next document which mentions another married Vajrācāryya named Śrī Ratna traya who was residing in Talumura mahāvihāra with his family and

1. Vṛhatsaṃhitā, Vol-VII, Pt. I, pp.97-99, Virpustakalaya, Kramankadvi 212, Visayaka 157.

2. D.R.Regmi, Medieval Nepal, Pt. I, p. 226.

3. Regmi, Ibid, p.12, No. XXII.

4. Regmi, Ibid, p.130, Ins. No. XXXII.

5. Sakya & Vaidya, Ibid, p.71, No.9.

6. CSMASS, Vol-I, n. 40

whose son named Vajrācāryya Śrī Vrsasimhadeva copied this ms. .

Gaitabahi inscription of NS 635¹ (A.D.1515) is the earliest document which mentions that one Brahmācāryya bhikṣu Śrī Jakharāja returned to domestic life and began to live in Gustala Mahāvihāra with his wife Nanamayi and their son Vijaya Siṃha Khāro.

SECTION IV THE DESCENDANTS OF THE NEPALESE MARRIED MONKS

The expressions like Sākyavaṃsoddhijāta², Sākyavaṃsottama³, Sākyavaṃsodbhava⁴, Sākyavaṃsaprasuta⁵, Sākyatanjue, Samudbhuto Vaniso⁶ and Sākyavaṃsa⁷ are figured in different Nepalese inscriptions of different ages of the medieval period since the very beginning of the reign of Jayasthitimalla (1328 AD. - 1375 AD). The literal meaning of these expressions is that the persons concerned in these records were born in the family of the Sākya. So these expressions cited above may mislead the scholars to infer that the descendants of the Sākyas of Kapilavastu were living in the Nepal Valley in the late middle ages. According to the Mahāvagga of the pāli Tipitaka and the Mūla-Sarvastivādhavinaya, some of the Sākyas of Kapilavastu fled to Nepal and took refuge there during the lifetime of Buddha when Kapilavastu was invaded by the king of Kāsala named Virudhaka and the race of the Sākyas of Kapilavastu was massacred. This information of the Buddhist scriptures also may encourage some of the scholars to draw such a wrong conclusion. But

1. Regmi, Ibid, Pt. III, P.38, No. XXXII. Medieval Nepal, Pt. III,

2. Regmi, Ibid, Pt. III, P.30, No. XXXII. P.103, Ins. No. LXL.

3. Regmi, Ibid, P.96, No. LXXXV.

4. Regmi, Ibid, P.98, No. LXXXVI, Reg. Ibid, P.67, No. 41, CBMC, P.143, Add. 1625.

5. Regmi, Ibid, Vol. IV, P.46, No. 29.

6. Regmi, Ibid, P.37, No. 27.

7. Regmi, Ibid, P.69, No. 42.

there was no trace of the Sākya of Kapilavastu anywhere in the Nepal Valley in the middle ages. On the otherhand, all the available Nepalese documents concerning this subject clearly indicate that the persons, who are said to have been born in the Sākya¹, were born actually in the family of the Buddhist ex-monks called Sakya-bhikṣu or their descendants, although they claimed that they were born in the Sākya². It is already proved that a Sākya³ means a Buddhist monk of any rank who follows the doctrine of Śākyasiṃha Buddha. When Buddhist monks returned to domestic life, they formed a class of their own. Then the Buddhist community granted them a position of social and religious superiority over all other Buddhists very similar to that which Brahmanas hold over all other Hindus. Therefore, the descendants of the Buddhist ex-monks took pride in calling themselves descendants of the family of Sākya⁴ by using the epithet Sākya⁵. Similarly, the wife of Maṇasīnharāma, Jaitra Lakṣmī, called herself 'Sugata-vaṃśavātārīṇī'¹, which means she who was a Buddhist by birth.

The passages, where the fact is mentioned, are given herein:-

(I). Maikabani copper plate inscription of NS 508² (A.D. 1388) records that Maṇacandra is the son of Maṅgacandra Sthavira who was undoubtedly a married Buddhist monk. Nevertheless this document mentions Maṇacandra as the moon who was born in the family of the Sākya.

(II). In Visvakarma Vihara copper plate inscription of NS 631² (A.D. 1511) the eldest and the youngest sons of Sākya³ Śrī Rūpateja, who lived in Śrī Cakavihāra with the members of his family

1. Egin, *Ibid.*, Pt. III, p. 34, No. XXX.

2. Rāmī, *Medieval Nepal*, Pt. III, p. 30, Ins. No. XXXII.

are addressed as Sākyaabhiṣu, whereas his two grandsons are recorded as the descendants of the Sākya family (Sākyaavaṁsodbhava).

(iii). Durukhyo-bahā, inscription dated NS 759¹ (A.D. 1639) mentions Śrī Amṛtasīmhabhadra, the father of Sākyaabhiṣu Śrī Jivarājabhadra, as the descendant of the Sākya family.

(iv). In Itam-bahal inscription of NS 502² (A.D. 1382) Jaitralakṣmī, wife of Madanarāmaṇavarddhana, is mentioned as a descendant of the family of Sugata (Buddha).

SECTION V

^HBIKṢUSANĠHA AND BHIKṢUNĠSANĠHA

In India Buddhist Bhiṣusāṅgha as well as Bhiṣunī Saṅgha were formed during the life time of Buddha. But about a century after Buddha's death a schism occurred in the Buddhist Church, as a result of which a new school of Buddhism under the name of Mahāsāṅghikas was formed. The Chinese Buddhist monk pilgrims found the Mahāsāṅghikas in different parts of India in the 7th Century A.D. From the Nepalese inscriptions it is quite evident that Nepal was a great Centre of the Mahāsāṅghika School of Buddhism during the reign of the Licchavi rulers of Nepal. The earliest reference to the Mahāsāṅghikabhiṣusāṅgha is in the Sāṅku inscription of the time of Narendradeva¹ (642-43 A.D. - 685 A.D.) So it appears that Guvīhara in Sanku is the first centre of the Mahāsāṅghika School of Buddhism in Nepal. According to the report of the Chinese Buddhist pilgrim Hiuen T'sang there were above two thousand Buddhist monks, who attached to both the Hinayāna and the Mahāyāna School of Buddhism ,

1. Vajracaryya, Op. Cit. No. 136..

2. Regmi, op. cit., Pt. III, No. XXX, p. 26.

in Nepal in the beginning of the 7th Century A.D. The earliest notice of the Mahāyāna School of Buddhism in Nepal is found in Capattol inscription of about the time Aṃsuvarma¹ (598 A.D. - 623 A.D.).

But the existence of the Hīnayāna School of Buddhism in Nepal cannot be proved for lack of evidence in reliable source material. On the contrary, the earliest reference to the Vajrayāna school of Buddhism in Nepal is in Gokarna inscription of Aṃsuvarma² (598 A.D.-623 A.D.).

BHIKṢUSANGHA : The earliest notice of the 'Āryabhikṣusangha' in Nepal is found in Cābahil inscription of about the time of Vṛṣadeva³ (383 A.D. - 408 A.D.). Most probably this 'Āryabhikṣusangha' was formed by the monks inhabited in Carumati Vihara (Cabahil) Similarly, each Vihāra had its own Āryabhikṣusangha in ancient Nepal. There were fifteen Vihāras in Nepal in the Licchavi period. Therefore, there were fifteen 'Āryabhikṣusanghas' in Nepal during the Licchavi period. The next reference to the Āryabhikṣusangha is in Baṇḍāhiṭī inscription of the time of Aṃsuvarma⁴. Maṅgal Bazar inscription of the time of Aṃsuvarma⁵ also mentions another 'Ārya Bhikṣusangha' Besides, there was one country wide organisation of the Nepalese Buddhist monks known as 'Caturdisārya bhikṣusangha'⁶ which seems to have co-ordinated the activities of all the 'Āryabhikṣusanghas' constituted in the existing monasteries in Nepal. MS. Hevajratikā of NS 210⁷ (A.D. 1090) mentions one 'Saṅghabhāṭṭāraka'⁸. The latest notice of Bhikṣusangha is found in Gaitabahil inscription⁸

1. Vajracarya, Op. Cit. No. 136.

3. Ibid, No.1.

5. Ibid, No. 99.

7. JBORS, Vol. XXXI, Pt. I, P. 36.

8. Regmi, Op. Cit. Pt. 3. No. XXI.

2. Vajracarya, Op. Cit., No. 89%.

4. Ibid, No. 97.

6. Ibid, No. 133, 134.

of the first half of the 13th Century A.D. The latest notice of Saṅgha is found in MS. Pañcarakṣā of NS 509 (=A.D.1389). MS. Pañcarakṣā of Saṅgha - NS.509¹ is a pious gift of Śākya-putra -parama Saugata-Saṅgha - Śrī Malekṣajajaka, a follower of Mahāyāna School of Buddhism, who lived in Śrī Vacchavihāra. Nevertheless, a few names of Celibate Buddhist monks are found in different reliable historical Nepalese documents of different ages. The name of each of these monks along with the name of the document in which the name is mentioned is given herein :

(i). MS. Uṣṇīṣaviḥāyānāma Dhāraṇī² of NS 88 (= A.D. 968) is a pious gift of Paramācāryabodhigupta who followed the Mahāyāna school of Buddhism (Pravaramahāyānāyāyinaḥ) (ii) MS. Samputatīkā³ or Samputodbhava Kalparāja of NS 145³ (A.D.1025) is a pious gift of Śrī Guṇavarṇa Mahāsthavira Śrī Prajñājuri Pīṭaka. (iii) MS. Pañcarakṣā of NS 183⁴ (A.D. 1063) is belonged to Ācārya Sthavira (bhikṣu) Ravendraḍeva who resided in Mānadeva Mahāvihāra. (iv). MS. Aṣṭasāhasrikā Prajñāpāraṇitā⁵ of NS 284 (A.D.1164) is a pious gift of Bhikṣu Kumārābhaddra, a follower of Mahāyāna School of Buddhism, who lived in Śrī Paraniyāna Mahāvihāra, (v). MS. Piṅgalanata of NS 313⁶ (A.D. 1193) is belonged to Dvijavara Śrī Ānanda Śrāṇa who resided in Mākhanatola, Kethmandu. (vi) MS. Mitapadā Pañjikā⁷ by Mahāmaṇḍalācārya Durjayachandra is copied in NS 261 (A.D. 1141) by Bhikṣurācārya Suvarṇābhaddra who resided in Dakṣiṇavihāra, (vii) MS. Dharma Samuccaya - Dharmaparāya of NS 293⁸ (A.D. 1173) is copied by Bhikṣupūjita Śrījñāna who lived in Chandravihāra, (viii) MS.

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| 1. CBMC, P.190 Camb.Uni.Lib.Add. 1701. | 2. NVLSP, Vol.VII, Pt. I, P.80. |
| 3. CSMASB, Vol. I, no.3828(62). | 4. Darb.Lib.Cat.III, No.688. |
| 5. NVPPSP, Vol-VII, Pt. I, P.45. | 6. British Museum, or 2279. |
| 7. Darb.Lib.Cat.III.No.366.4. | Pub. In CSEM, P.235, No.550. |
| 8. Govt.National Lib., Nepal, No.153. | |

(viii). MS. Nevajra Prakāśa¹ by Mahāmandalācārya Śrī Rahula gupta is copied in Śaka, Era. 1194 (A.D. 1272) by Śrāmaṇera Śrī Jita-²riya who resided in Dharmmadhātu Vihāra (IX) MS. ³Śasāhasrikā Pra-⁴jñāparamitā of NS 404 (= A.D. 1284) is copied by Grhāsrama bhik-⁵ṣvācārya (Bhikṣuācārya) Kāyastha Sugatarakhita who resided in Śrī Jayamanohara Varmā Mahāvihāra, (X). MS. Bodhicaryāvatāra Pañjikā⁶ by Paṇḍita Bhikṣu Prajñākaramati is copied by NS 198 (A.D.1073) for Dhanya Sthavira Bhikṣu Buddhadendra who resided in Rāghavanāma⁷ Vihāra, Sugatālaya, (xi). MS. Mahāmeghasūtra of NS 494 (A.D.1374) is a pious gift of Paramasāṃgata Paramakāruṇika Śākyaabhikṣu Śrī Tejacandra Sthavira who resided in Chitramahāvihāra. (xii) MS. Kṛṣṇa-⁸Yamāri Tantra of NS 500 (A.D. 1380) is copied by Bhikṣu Dharmarak-⁹ṣita, who was a great disciple of Śrī Vanaratna Mahāsthavira, (Para-¹⁰maguroñcaranambujasevikenā), and who resided in Śrī Salakṣari-¹¹Mahāvihāra. (xiii). MS. Subantarātnākara of NS 540 (A.D. 1420) is copied for himself by Śrī Śrī Lokēśvara caranasevita Bhikṣu Dhar-¹²marakṣita who resided in Śrī Yatraḍevi Mahāvihāra (XIV) MS. Sragdharā¹³ Stotra of NS 594 (A.D. 1474) is copied by Śākyaabhikṣurācārya Śrī¹⁴ Śrī Hṛdayasena who resided in Salamikhu Vihāra. MS. Saundarānanda-¹⁵kāvyaṃ of NS.396(A.D. 1276) addressed Mahākavi Aśvaghōṣa as 'bhik-¹⁶ṣorācāryya', Viśvakarmā copper plate inscription of NS 631 mentions¹⁷

'Sri Sri Āryasaṅgha ' It appears that this Āryasaṅgha belonged to the married monks of Nepal. So the MS. ¹⁸proves that the epithet Bhikṣorā-¹⁹cāryya' was issued by the celibate Buddhist monks, as Aśvaghōṣa was a²⁰ celibate Buddhist monk.

1. Saky & Vaidya, MS. 11.

3. CSMASB, Vol-I, No. 3830 (N.49).

5. CSMASB, Vol-I, No. 91. AS. Soc. Beng. No. 9964.

6. Camb. Uni. Lib. Add. 148.

8. CPMDN, Vol. II, No. 1.1585C.

2. JBORS, Vol. XXIII. Pt. I, P. 30.

4. Camb. Uni. Lib. No. Add. 1689, P. 176

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9. Regmi, Op. Cit. Pt. III, No. LXXXVI.

Thus Bhikṣu Saṅgha existend in Nepal untill the end of the 14 Cent. A.D. Whereas the celibate monks existed upto the 15th Cent. A.D. at the latest.

The Āryabhikṣuṇīsaṅgha was present in Nepal along with the Bhikṣusaṅgha since the beginning of the 7th Century A.D.. The earliest notice of the 'Mahāyānapratipannāryyabhi Kṣunīsaṅgha' is found in Capaṭṭal inscription of about the time of Amṛtsuvarṇā (598 A.D. - 623 A.D.)¹ Twenty four Buddhist nuns lived together in a Vihāra and formed a Bhikṣuṇīsaṅgha. Thus the Buddhist-nuns and the Buddhist monks did not live together in one Vihāra. Each sex had its separate Vihāra and each Vihāra had its own Bhikṣusaṅgha or Bhikṣuṇīsaṅgha constituted by its inmates. Musum bahāl inscription² of the time of Narendradeva (642-43 A.D. - 685 A.D.) mentions another Bhikṣuṇī saṅgha. But unfortunately no further reference to Bhikṣuṇīsaṅgha is found in the documents of the middle ages. It cannot be said with certainty when and how the Buddhist Bhikṣuṇīsaṅgha disappeared from Nepal for lack of evidence in reliable source material. Nevertheless, we have a few references to Bhikṣuṇī in a few inscriptions and colophons of mss. of different ages. It is not unusual to think that each of these Bhikṣuṇī, who flourished especially during the period between the 7th century and the 12th Century A.D., was one of the members of some Bhikṣuṇī saṅgha or other. The name of each of these Bhikṣuṇī along with the name of the document in which the name is mentioned is given herein.

(i). Bahiliṭol inscription³ inscribed in Gupta script mentions a Bhikṣuṇī as a donor. (ii). Ms. Aṣṭasāhasrikā Prajñāpāramitā⁴

1. Vajracarya, Op. Cit. No. 95. .
2. Ibid. No. 135.
3. Ibid. No. 181.
4. Regmi, No. 1. Pp. 109-110.

of NS 40 (A.D. 920) figures one Sākyabhikṣuṇī Sthavīranī Akṣayamati¹ who lived in Mahāvātīgālvihāra (iii) MS. Saddharmapundarīka Sūtra of NS 202 (AD 1082) mentions Sākyabhikṣuṇī Yemendramātha, a devoted Mahayānist, who resided in Cakravātī-Mahādevī-Mahāvihāra, (iv) MS. Astasāhasrikā Prajñāpāramitā² of NS 284 (A.D. 1164) refers to a Bhikṣuṇī named Somamati, a devout mahāyānist, as a donor of the MS. (v). A famous Nepalese Bhikṣuṇī named Puṣpā³, who was also called a yoginī, visited to Tibet in 1168 A.D. (vi) Sāntighat Caitya inscription of NS. 767⁴ (= A.D. 1647) mentions one Bhikṣuṇī Jamunā as one of the donors who donated for repairing the Caitya.

Thus Bhikṣuṇīsāṅgha existed in Nepal as late as the end of the 12th Century A.D. But since the 12th Century A.D. the influence of Vajrayāna was so largely felt that Bhikṣuṇīsāṅgha totally disappeared from Nepal at the end of the 12th Cent. A.D. But from the few existing historical records it is quite evident that at least a few celibate Buddhist nuns were present in Nepal through out the ages even after the Gurkha conquest.

ACTIVITIES OF THE BHIKṢUSĀṅGHĀ : The prevalence of the practice of granting lands for the maintenance of the Buddhist monks enabled the Nepalese Buddhist monks to lead a life, exclusively devoted to the profession free from the cares and anxieties for the bare necessities of life. They were also to live in safety and in peace and to pursue bearing and spiritual practices. They studied Buddhist literature and copied them. A few Buddhist MS belonging to the

1. JBORS, Vol. XXIII, Pt. I, P. 28.

2. NVPAS, Vol. VII, Pt. I, P. 45

3. G.N. Roerich, op.cit., Part. I, Pp. 133-136; Dr. Ram, Op. Cit. P. 149.

4. Sakya & Vaidya, Op. Cit. No. 29.

Licchavi period were discovered in Nepal. These might have been copied in Nepal by the Nepalese in every possibility but for lack of direct evidence it cannot be said with certainty that these mss. belonged originally to Nepal. Buddhist mss. copied during the period between the 5th and the ^{1.7th} centuries A.D. and discovered in Nepal may or may not belong to Nepal originally. In ancient Nepal Buddhist monks and nuns lived in the cloistered seclusion of the monastery practising meditation and undergoing penance also. They were engaged in intellectual pursuits and academic research. They also propagated Buddhism and converted many non-Buddhists to Buddhism. They followed and propagated the Buddha's fundamental teachings which are different from those in the vedas. That is why the Buddhist preachers were called wrong arguers, persons of evil wisdom and atheists, who always mislead the people, by the followers of Saiva-Vishnuism in the Harigaon pillar inscription. Buddhist monks and nuns of all the sects worshipped the images of Buddha. The followers of the Mahāyāna school of Buddhism also worshipped the caity and the images of the ^{Buddha, and the} Bodhisattva Avalokitesvara. The Pherapharnelia used in the worships of the Buddha and the Bodhisattva by the Buddhist monks and nuns were flowers, lamps incense, vermilion, music, etc. From the Harigaon inscription of Aṃsuvarma dated Samvat 32 (A.D. 605) it looks quite certain that uptill the time of Aṃsuvarma the tantric deities could not hold any important position in Nepal. The Buddhist monks and nuns residing in a particular monastery were held in high esteem at that time. Thus Nepalese Buddhist monks and nuns devoted themselves exclusively to their religious duties in Nepal in the Licchavi period. Nevertheless, it is quite evident from two Nepalese inscriptions that some of the Buddhist monks were engaged partly in duties other than religious

in Nepal since the second quarter of the 7th Century A.D. the Vasu-
 pati inscription of Jayadeva II dated Samvat 157 (A.D. 733-34) fig-
 ures a Buddhist monk scholar named Buddhakirti who seemed to have been a
 court poet of the Licchavi king Jayadeva II. According to Narendra-
 deva's inscriptions of Samvat 103 the Caturdisāryabhikṣu Saṅgha be-
 came the absolute proprietor and landlord of any property within
 the confines of the agrahara specified in the record. The Āryabhi-
 kṣusaṅgha was empowered to collect taxes on shops, markets, weights
 and measures. If anybody living within the delimited 'Agrahāra'
 area committed five crimes, everything else, his house, plots of land,
 his wife and other properties would belong to the Āryabhikṣusaṅgha.
 It is also said in the record that the Caturdisāryabhikṣusaṅgha dea-
 lt with criminal cases and sat in judgement on them.

BUDDHIST MONASTERIES IN NEPAL

From the Nepalese inscriptions it is quite evident that the convents of the Buddhist monks as well as the Buddhist nuns in ancient Nepal were called 'vihāra', where the monks and nuns, who were desiring to pursue learning and spiritual practices, were able to dwell in safety and in peace and to lead a life exclusively devoted to the profession free from the cares and anxieties for the bare necessities of life. But each sex had its separate vihāra. According to the Nepalese inscriptions and the colophons of Buddhist MSS. copied in Nepal some of the convents of the Buddhist monks and nuns of the middle ages, particularly since the very beginning of the 11th century A.D.¹, were also called 'Mahāvihāra'. Again since about the last quarter of the 13th Century A.D.² throughout the middle ages, 'vihāra', 'vāhāra', 'vāhāla', 'vāhāra', 'vāhāla', 'Bahāra', 'Bahāla', 'vohāra', 'vohāla', 'Bahai', 'Bahil', 'vāhā', 'vāhā', 'Bahā', 'vahi', 'vahi' and 'vahiri' are names used indifferently for the same thing in different Nepalese inscriptions and in the colophons of different Buddhist MSS. copied in Nepal. These names were continued to exist even to-day.

Regarding Nepalese monasteries Dr. Oldfield writes that 'in the middle ages the temples of Sakyamuni Buddha and the other of the Sapta Manusi Buddha, as well as those of other chief saints and leaders of Buddhism are called Viharas. Again a temple erected in honour of a eminent saint is denominated 'Mahāvihāra' whereas a temple built for the memory of an ordinary mortal is simply called 'vihāra'³. The present sites of the 'Bahā' is taken to be

1. Regmi, Op.Cit. Pt. III, No.V.

2. CEMC, Add. 17061.

3. Dr. Oldfield, Op.Cit., Vol-II, Ch. IV.

corrupt form of the original word 'Bihara' meaning a Buddhist monastery. To-day 'Bahā' is of two kinds, the 'Bahā' and the 'Bahi', the big settlement and the small settlement¹. The Bānaprastha Bihāras were called by some 'bahi', i.e. outside, because the Bānaprastha bhikṣus lived in forests. There were altogether twenty-five Nirbanik Bānaprastha Vihāras in Lalitpur. The Yampi Vihāra built by Sunayaśrī Misra (1070 A.D.) was Nirbanik bānaprastha Vihāra². According to a manuscript the difference because between the 'vāhā' and 'vahī' is that in 'vāhā' always the image of Śākyasiṃha is enshrined everywhere, whereas in 'vahī' the image of Maitreya Bodhisattva is enshrined³. According to the same authority Rudravarna Vihāra has fifteen surrounding (Parivartina) Vihāras and one separate sub-Vihāra (Aupavāhāra) called Abhayarāja or Uku Vahī. The number of sub-Vihāra called Vahī is said to be fifteen in Lalita-Pattana.⁴

Thus from these documents it looks quite certain that 'vāhā' is the Nepali name of the Sanskrit word 'Vihāra' which means a monastery and 'Vahī' is the Nepali name of the sub-Vihāra of a large Vihāra as well of Nirbanik bānaprastha - Vihāra. vāhā is built surrounding a hold main Vihāra for the married monks and their descendants, whereas vahī is the Newari name of the separate sub-Vihāras which are built outside the city. vāhā is the name of the colonies of original main

1. Regmi, Ancient Nepal. 2. Wright, op.cit. pp.160-61.

3. CSPMLIO, Vol-II, Pt.II, n.7769; Hodgson 42/5(Vol-27)Fol.105-112.

4. Ibid.

5. Ibid.

Vihāra. Each Vāhā forms a particular area of the city with the name of the Vāhā. The earliest reference to a ^{surrounding (parivartina)} sub-Vihāra is in the MS. Khaḍga Pūjāvidhi of A.D. 1271-74. Uttaravihāra Kutumbodbhava Svakve Vēhāra is figured in the Colophon of this MS. Nirbanika bānaprastha Vihāras which are usually built outside the city are also called Vahī. Besides, some large and famous Vihāras of ancient Nepal were converted into Mahāvihāras in the middle ages. Generally Mahāvihārās were the centres of education in medieval Nepal. Nepal became a centre of Buddhist learning and practice as early as the beginning of the 11th century A.D. Many famous Nepalese Buddhist mon^K-scholars were residing in different monasteries in Nepal at that time. Śrī Saptapuramāhā-vihāra is the earliest known Mahāvihāra for the monks in Nepal, whereas Śrī Cakravāṭimāhādevi Mahāvihāra is the earliest known Mahāvihāra for the nuns in Nepal. Saptapura Mahāvihāra is figured for the first time in an inscription of NS 144 (= A.D. 144) while Cakravāṭimāhādevi Mahāvihāra is mentioned in a MS. of NS 202 (= A.D. 9082).

However, it appears that none of the Nepalese Mahāvihāras was as famous as the Indian Mahāvihāras at Nalanda, Vikramasīlā, Odantapuri and Jagaddala which were known as monastic Universities of that period. Nevertheless, most of the Nepalese Mahāvihāras were converted into libraries of Buddhist MSS. and the Centres of Buddhist learning and practice, where numerous Tibetan Buddhist students and many Indian mon^K-Scholars flocked together. Such Buddhist activities in the Nepalese monasteries -

reached its climax during the period between the 11th and the 12th Centuries A.D.

It has already been mentioned that with the introduction of Tantric rituals and practices in Nepal some of the Nepalese Buddhist monks adopted the profession of a priest who called Vajrācārya as early as the last quarter of the 12th Century A.D. But there is no direct reliable historical evidence of the time when these priest Vajrācārya adopted married life. However, according to the Nepalese inscriptions and Buddhist MSS. copied in Nepal, Buddhist bhiksus adopted married life as early as about the middle of the 13th Century A.D. whereas the Vajrācāryyas adopted married life as early as the beginning of the 15th century A.D. and Brahmacāryabhikṣu returned to domestic life as early as the beginning of the 16th Century A.D. Thus from these documents it appears that within the 16th Century A.D. all classes of Buddhist monks adopted married life in Nepal. Wright's chronicle corroborates this view. According to this chronicle several old Vihāras built by Nirbanik bānaprastha bhiksus was standing empty during the reign of Siddhi-śharasimhamalla (A.D. 1620-1661) as they had removed to other places after returning to domestic life. Nevertheless, Buddhist Bhikṣusangha existed in Nepal even in the 14th Century A.D. and it will not be unusual to think that throughout the middle ages at least a few Buddhist and Monks and nuns led the celibate life. Thus since the second quarter of the 14th Century A.D. most of the Nepalese monasteries had ceased to convey the same meaning and significance as it used to do in the time of earlier.

In consequence of the same families having been settled in particular Vihāras from about the beginning of the 13th Century A.D., the inhabitants had outgrown the limits of an old Vihara since as early as the second quarter of the 14th Century A.D. Therefore some of its members were compelled to migrate elsewhere and to establish another Vihāra. This type of new Vihara is always considered as a colony closely connected with the parent establishments. These new Vihāras is served as colonies providing housing accomodation . Each of these colonies is associated with that Vihāra in which are its head-quarters. Each of the parent Vihāras has certain local duties, priviledges, and rules peculiar to itself and applicable to all who reside in that particular establishment as well as in each of its colonies. Each Vihāra of the Colony type formed a locality. The cities of Nepal were divided into quarters called tola which was a compact area. Many tolas derived their names after the Vihāra since the thirties of the 14th Century A.D. Names of these tolas, which have been existing since the thirties of the 14th Century A.D., are preserved in the manuscripts and inscriptions of the middle ages since that time. These MSS and inscriptions bring out reference to the Vihāra in such a way that it can be inferred that the Vihāras had shed off their monastic features totally as early as the 14th century A.D. The Vihāra figures as a place name for the particular area providing dwelling quarters to laymen. The passages where the fact is mentioned are as follows :

- (1). MS. Mahirāvanavadhōpākyaṇam of NS 457¹ (A.D. 1337) mentions one Śrī Jayasīhamalla Varman as Pradhānaṅga-mahāpātra of the area known as Anata Vihāra which is a ^{Parivartina} subvi-hāra of Uttara-Vihāra in Patan. (ii) Nhol Vihāra (Nhu Bahal)
- I. CPMDN, II, P.25.

inscription of NS. 481¹ (= A.D. 1361) refers to *Srī Nhol Vahāra* Pradhānangapātra Ranaḥoti. MS. *Uddisārasaṅgraha* of NS. 534² (= A.D. 1414) mentions *Pradhānanga Murtyangapātra Jayateja Nayaka* of *Yotkavihāra*, a sub-Vihāra of *Dakṣinavihāra* in *Patan*. MS. *Kubjikapūjā Kumāripūjāparyanta* of NS 564³ (=A.D. 1444) figures one *Amatyapātra Rājasīmhapālabbhalloka* of the area known as *Nāgavarṇnamahāvihāra*.

Thus the monasteries of the middle ages particularly since the 14th Century A.D. were quite different from ~~that~~ ^{those} of the ancient Nepal. In the similar manner the monasteries of the late middle ages had ceased to convey the same meaning and significance as it is used to do in the time earlier. The *Otu Bahal* inscription of NS 713 (= A.D.1697) which records the construction of *Jambunādamahāvihāra* and refers to the *Kriyāsaṅgraha* for guidance in construction of the *Vihāra* does not mention any dwelling place for monks or a *Caitya*. Therefore monastery could be without monks and *Caitya* in the late middle ages.

In the late middle ages the *Bānras'* secular life as well as association with the *Vihāras* were practically the same as they exist now. From the study of the facts connected with the present day monasteries in Nepal, we shall have an idea of the monasteries of the late medieval Nepal.

1. Sakya & Vaidya, Op. Cit., P. 63, No.5.
2. Darb. Lib. Cat. IV.
3. Darb. Lib.Cat. III. 96.5.

All the Vihāras of late middle ages, large or small are occupied solely by Newari Bānras at least as a general rule. An individual Jaffu or other Newar may be allowed to reside in a Vihāra as an exception but he has no hereditary right to residence. But it so happens in some cases that some of the Vihāras have not one house belonging to the followers of Buddha. They have not even succeeded in maintaining their exclusive character.¹

Although the greater part of every vihāra is occupied by families of trading Buddhist Bānras, yet a certain portion of the quadriangular range of buildings is set aside for the use and habitation of those priests and their attendants and companies who are in immediate charge of the temple or temples to which the Vihāra is attached. Some of the adjacent buildings of the Vihāra are always devoted to the accommodation of the religious public, and are called powas, or parties which are mostly inhabited by the families of men, who are not necessarily Bānras and whose services are in some way connected either with the temple or the Vihāra. In this part of the Vihāra all the moveables including super^merary ornaments, trappings, etc. connected with the temple, which are only used on certain occasions, are stowed away. In some cases the image of a locomotive god, who belongs to a temple and is only displayed to his worshippers in processions and high days and holidays, with the clothes, mask and paraphernalia worn by those who officiate on such religious festivals is carefully kept in the Vihāra under the charge of certain responsible parties.²

1. Dr. Oldfield, op.cit, Vol-II, Ch. IV.

2. Dr. Oldfield, Ibid.

However in former times they were monasteries inhabited by monastic monks and ascetics, but they were never temples to the Supreme or any other deity. The Vihāra, though devoid of dwelling apartment for monks in the middle age, was not just a shrine. The building had more space than what was designed just for a temple structure. Although there are many sacred objects of Buddhist worship within the boundaries of the Vihāras and surrounding the main shrines of the Vihāras, yet these Vihāras must not be mistaken for temples. Every Vihāra is attached to some temple or other which is usually situated in its vicinity. A temple to Ādi-Buddha or to the Five Dhyāni-Buddha is called a - Caitya.

In the late middle ages the entire body of Bānras secularized and adopted different hereditary callings. They merely devoted their leisure to their duties as priests and only officiated at festivals when their services were required. They spent the greater part of their time in their secular occupations. Then the Vihāras lost their exclusively religious character, as monasteries. They changed as it were, into colleges or halls of a mixed nature, partly religious and partly commercial. Besides the shrine of the deity or saint in whose honour they were erected, the Vihāra contained always one Caitya and sometimes several. On the other hand, the Vihāra was occupied by different classes of Bānras who devoted themselves solely in hereditary trade as workers in gold and silver. Thus the period had monasteries without monks. But it is not true that

without the Caitya there could be no monastery. In effect therefore, the monastery could be without monks and Caitya. What the builder did was to construct a shrine housing the image of a Buddha or a Bodhisattva whose honour the Vihāra was erected. It seems that the space covered by the Vihāras was initially utilised by the Guvā-Bare caste once these had ceased to harbour the celibate monks. To-day the sites of Vihāras called bāhā or bahi bear importance only on account of the various Buddhist Mahāyanic deities they support in the main two-roofed structures of the shrine of the Vihāra.

CHARACTERISTICS OF A TYPICAL VIHARA :

All the typical Vihāras of Nepal possess the same of general characteristics . The existing Vihāras have the following characteristics : Usually 'they are built in the form of a quadrangle. The Vihāra buildings mostly show two-storeyed structures. There is always one Caitya in the Centre of this quadrangle. Sometimes there are several caityas in some Vihāras. On the northside of this central Caitya is a small tank or - basin in which the ceremony of 'Hom' sacrifice is performed¹. There is also always a shrine in the quadrangle occupying one of the houses just in the midst of the row on one side. The site of the main shrine is just opposite to the entrance. The shrine is like any other temple of the usual Nepal style in shape and size. The shrine is of two-roofed structure. In this

1. Dr. Oldfield, Op.Cit. Ch. IV.

shrine is always enshrined an image of Buddha Sakyasimha. But in a few shrines either Lokeshvara or Maitreya Bodhisattva's images are enshrined. The hall adjoining the door and negotiating its threshold^h is just a passage but on two sides are seen a number of niches on the wall which harbour as many deities each one in the niche more in particular the Mahākālā, Gaṇeśa, Hanumāna and Hārītī who are regarded as door keepers and guardians of the Vihāra.

Round the courtyard we have a double storey building. The two-storeys of the structure on three sides of the courtyard are meant to provide hall-like rectangular chambers where the monks resided. As the sacred order disappeared, their utility as dwelling apartments for monks was gone but yet they formed a place of collective prayer and study where Buddhist texts were recited and images and manuscripts belonging to the vihāra were deposited. If there were images for daily worship other than the deity of the main shrine, they were placed in the side chambers of the first floor. A part of the upper storey might also be used by the priests of the shrine for the accommodation of his family¹.

At the present day the houses surrounding the courtyard are in many instances private dwelling quarters for laymen. The Vihāras are now merely secular establishments or Corporations solely for the encouragement of trade, and not for the support of religion.

1. Dr. Regmi, Op.Cit. Pt. II, Pp. 863-66.

THE CEREMONY FOR ERECTING AND CONSECRATING A VIHĀRA ACCORDING
TO THE KRYĀSANGRAHA-PAÑJIKĀ BY KULADATTA.

The Kriyāsaṅgraha-PAñjikā¹, a Buddhist text, defines the ritual procedure by which a Vihāra comes into existence. To understand the procedure well the passages from R.L.Mitra's translation² are quoted here. "One desirous of erecting a Vihāra should proceed to his spiritual guide on an auspicious day and under an auspicious asterism, and after paying something in the shape of Dakṣiṇā, thrice ask his permission to erect a Vihāra. The request should be made in the following terms: "I am, Sir, an Upāsaka. I am desirous of building a Vihāra, I solicit your permission." From the time of serving this notice, the spiritual guide should employ himself in such ceremonies as are required previous to the erection, particularly relating to those for producing materials and for removing obstructions, and he should count his beads one hundred thousand times, repeating the mystic formula of chakresa, or of the divinity he usually worships. When the number of repetitions is complete, he should proceed to the examination of a site for the building. A piece of land covered by inauspicious trees is unsuitable for a Vihāra. Land with pippala trees on the east, pentaptera Arjuna on the south-east, Butea frondosa on the south, fig trees on the south-west, silk-cotton trees on the west, Vakula (Mimosops elengi) on the north-west, is pronounced inauspicious. A triangular piece of ground, or one with uneven surface and full of pits is to be avoided, Land situated on the south-east, the south, the south-west, the west and

1. R.L.Mitra, Sanskrit Buddhist Literature of Nepal, Calcutta-1882, pp.106-07; No.B,23; Kriyasamgraha-Panjika.

I. ASB, MSS. No. B.236; Leningrad Public Library n.287.

the north-west sides of a town or corner is unsuitable. Soil mixed with broken pots, grease, oil or milk, and sacrificial grounds, and cremation ghauts, are impure. But hills, and places where there are chaityas, Āśramas, penance groves and temples are pure. Vihāras should be erected on these. A square plot of ground stretching towards the east, or the north, is the most auspicious. The site for a Vihāra should have tanks full of white, red or blue lotuses on the north; mango, jāma and kadamba groves interspersed with large flowering trees on the east; punnāga, pārijāta, and other trees with sweet-scented flowers, and with the underground covered with Jasmīnes &c. on the south; and shady trees like pippala, jack &c. and jīcy plants, on the West. The sound of Bina, flute, tom-tom &c. are auspicious. For Brāhmaṇas earth of a white colour, and having the smell of curdled milk, ghī &c. and a sweet taste is auspicious; for Kṣhatryas, that of a red colour, having the scent of lotus, champak &c. and astrigⁿgent taste, for Vaiśya, that of yellow colour, and having the flavour of wine and of the exudation from the temples of elephants, and sour taste; for Sūdras, that of a black colour, no smell and bitter and pungent taste is preferable.

There are several different modes for finding out what land is suitable for what caste, and also what land is suitable for a Vihāra. Dig a pit one or two cubits square, place white flowers on the east, red on the West, yellow on the north, and blue on the south sides of the pit. The colour of the flower that withers the latest will indicate the caste for which the land is fitted for a Vihāra. Again pour a quantity of water into the self-same pit, light a lamp on an earthen pot. If it produces a white flame on the east, it is

fire for Brahmanas, if a red flame on the West, it is for the warrior caste, and so forth. There are other modes for finding the same thing out. Some say the city in which a Vihāra is to be erected -- should be situated on the northern, some say on the southern bank of a river.

When the Vihāra is to be consecrated by sacrifice, the Āchārya, thoroughly versed in the three samadhis, should sit in the evening on a square diagram well cleansed with cow-dung; he should first worship the three jewels and praise the ten Dikpalas by chanting gathas, and then, with the left knee touching the ground, and the hands folded, ask them for land by uttering certain gathas.

Then turning towards the south and placing before him an earthen pot shaped like a crescent, he should scatter over it char-coal dust from a cremation ground, and also blue flowers. The next ceremony is that of lighting the Kopāgni - a fire taken from the hearth of the chandala who guards the cremation ground. In this fire, burning with full blaze, the Āchārya should pour forth ^{ba}libations with the sound of hum bursting from his throat and with the chant of the awful formula "Nīlavarnam Nīlāmbharanam bhūshitam" &c. Then he should employ himself in removing 'salyas' or such evil working bones as may be underground. Then follow the ceremonies of Vastu worship, worship of Vihāradēvatā, measurement of the ground with a string, observation of omens, examination of the Vastu serpent, laying of the foundation stone, division of the Vihāra into rooms, felling of trees for the Vihāra, different measures of these trees according to the difference of caste, &c.

The room of a vihāra in which the Lord's image is to be placed should be painted with the representations of Tathāgatas, Bodhisattvas,

the goddess of knowledge and Vidyādharaś. A pair of eyes and a pair of water-pots are to be painted on every door, on the outer face of the door the ten figures of a water-pot, an ear; at the top of the windows Tathāgatas, chosen Bodhisattvas, and various decorations. In the interior of the room, just against the image, should the Bodhi-tree be painted, with Varuṇa and Lokadhīpālāś on the right and left of the image. Varuṇa should be painted white, with two hands holding a terrible noose. on the right side of the door, should be painted the two Fierce images of Mahābala, and Mahākāla, - Mahābala black with two hands, one face, and three eyes at once red and circular, his hairs brown and raised upwards, his face fierce with protuberant teeth, with tiger skin for clothes and eight serpents for ornaments, touching the right shoulders with the four fingers of the left, and the left shoulder with those of the right hand.

The figure of Mahākāla is nearly the same but made fiercer by a garland of skulls.

On the left side of the door should be painted the king and the queen of Hareta birds facing each other, the queen seated on an emerald throne, white, exceedingly beautiful, with jewelled staff in hand, and ever engaged in one of her five hundred frolics. The king should be represented as sitting on a throne of rubies. The painted figures are to be consecrated by ceremonies peculiar to each."

THE CEREMONY FOR CONSTRUCTING AND CONSECRATING A VIHARA IN NS.713
ACCORDING TO THE INSCRIPTION OF OTU BAHAL, KATHMANDU DATED NS.713.

The inscription on a large slab of stone lying on the close to the gate of the Otu Bahal, Kathmandu dated NS 713 (=A.D.1593) Vaisāṣa sūkṣa, pūrṇamāsyaṁtithau records the construction of Jāmbunada Mahāvihāra and the installation of the different images in the Vihāra at different stages. This inscription refers to the Kriyasaṅgrahasāstra for guidance in the construction of the Vihāra. The entire ritual, which was involved in the actual process of building this Vihāra, once the land had been selected and the preliminary rite of snake worship had been performed is described in this inscription.

According to the statement of the inscription the ritual was prescribed by the Kriyāsaṅgraha-ṣaṅjīkā. Initially a fire was lit and worship was performed. This was the great fire God of anger - who was to be pleased to avoid the risk. Agnipūjā was followed by the worship of Kumārī and invoking protection of Mārīchi. Another rite performed was Salyaparīkṣā, examination of the soil with reference to its underground evils and their removal. The soil has to be judged whether it belonged to a human being, to deities or to the evil spirits. The evil spirit is associated with some phenomenon of the underground which is known to the astrologers. The donor also prayed to the Earth-goddess and begged of her to give consent. Already there is a diagram with lines showing 81 rooms. There are 81 deities for these 81 rooms. They have to be worshipped. After this, barley-seedlings are planted. The worship of Janguli, a deity who blesses with an antidote against snake bite is performed as a final is set up on the ground. Nails are fixed on the lines of the

diagram which are again linked by a thread. The earth is dug for laying the foundation, which done rituals of worship and homa is performed. For pieces of wood required for door frames, windows, roofs etc. a special ceremony has to be performed worshipping the three or trees that have to be cut off. The ceremony is called — vanayātrā. Then doors, pillars, windows and lastly the śirodāru, the wooden logs supporting the roof are fixed. Each time a special rite of worship takes place. Thus the construction of the Vihāra is complete. The inaugural ceremony after completion is the Yajña. The Vihāra called Jāmbunāda Vihāra is completed after a year since its construction was started.¹

In MS 713 on the full moonday of Vaiśākha certain devotees had set up in the Jāmbunādavihāra stone images of Akṣobhya and Vajrāsana, and they had also painted the image of Dipaṅkara with gold dust and then finally laid installed the wooden images of Aryatara with her family, two Caityas, Siddhimañjusrī, Hatāhala Lokasvara, Etc., having performed Caturthānhi Yajña (Lakṣāhuti).

MS. Āryyāṣṭasāhasrika Prajñāpāramitā was deposited in this monastery for study.

In the precinct of this monastery the images of Mahābala, Mahākāla and Hārītī Mahāyakeśini with her five hundred sons were installed. The founder of the Monastery invokes the blessing of Mahābala, Mahākāla and also hārītī with her 500 sons for the protection of the monastery.

1. D.R. Regmi, Medieval Nepal, Pt.II, Pp.764-65.

THE CEREMONY FOR REPAIRING OF A VIHĀRA : All the long ordeal of ceremony to be gone through not only when a new Vihāra is constructed but when an old one has to be repaired or a temple is to be constructed. The inscription on a slab of stone standing to -- the left of the door of the main shrine in Thathubahil in Bhatgaon dated NS 794 (= A.D. 1674)¹ describe the whole process of a repair work done in a Vihāra in Bhatgaon, which is exactly the same as in the case of the newly constructed Jāmbūnada Vihāra in NS 711. The process of repairing described in the inscription.

PART II

THE ADMINISTRATION OF THE MONASTERY (VIHĀRA).

Although the Bhikṣu Saṅgha had vanished long ago, those who or whose ancestors were once monks continued to live in the same Vihāras. The members of each Vihāra constituted a group as separate from those belonging to others. The group was called Saṅgha as it is called uptill now. All the members constituting the group whether the Gūvā or Bare are called Sākyabhikṣu.

Every Vihāra has one Thapāju or Sthavira who is the head of the Saṅgha of the Vihara. He is the Thakālī of a Buddhist Vihara. He head of the Saṅgha of a Vihāra was called Sthavira, or Thapāju or Naikya or Tathāgata or even Buddhā in different documents of 1. Regmi, Op.Cit.

medieval and modern ages. The Management of the Vihāra was maintained by the head of the Saṅgha. He was assisted by four or nine Śākya-bhikṣus who are called Nāyaju or Āju today in the management of the Vihāra. The Thapāju and Nāyaju together represent 10 pāramitas. But the term Nāyaju or Āju is not mentioned in any records. A Vajrācārya may be or may not be the head of the Saṅgha. The oldest Guva or Barz in the Vihāra is appointed as the head of the Saṅgha. The duties of the Thapāju and Nāyaju are entrusted on the members of the Vihāra according to their age. They are all appointed in order of seniority of age from among the Śākya-bhikṣus associated with the Vihāra.

The different titles of the head of the head of the Saṅgha are mentioned in several inscriptions of late middle ages. He is addressed as Sthavira in the Colophons of a few MSS. He is called Sthavira in the inscriptions of NS 696, NS 713 and NS 831. Pañca Sthavira is mentioned in the inscription of NS 713. There is a reference to Thapāju in an inscription of NS 672. The term 'Thalipā occurs in an inscription of NS 796. There are references to Vaiyā^k, Tathāgata and and Pañcabuddhas as the head of the Vihāras in the D.Wright's Chronicle.

Every male child born to a member of the Saṅgha has to be registered in the Vihāra. The registration is checked during the Cudākarma ceremony. The function of the priest of the shrine is rendered by all the adult members of the Vihāra in turn one by one. But the Thapāju maintains the overall supervision of the Vihāra. The Thapāju and his assistants wear a special kind of dress during festivals. The consists of a long skirt and shirt of red colour extending upto the waist. They also put on a cap with a Caitya mark. The titular su-

superior of each vihāra is also called Nāyaka whose authority over his brethren depends only on their voluntary reference to his superior learning or piety and ages.

The Thakāli is a common name of the headman of a vihāra or a Guthiyār or a kinship group or a locality or a clan or a royal family. The Thakali as the head man of a vihāra's sangha was a very important agency in the sangha. By virtue of his age he possessed adequate knowledge of all religious observances connected with the vihāra. He was the custodian of the traditional rules in the observance of all religious rites and festivals. Whenever necessary he consulted the book ^{on} śāstra. He was empowered to take action against any member of the sangha who neglect his duty in connection with the vihāra. He might exempt any one of the offending members. Everyone within the sangha bowed down to him in respect. He also blessed them. But his authority was sanctioned only by customs.

According D.Wright's Chronicle the King Siddhinarasīṃha malla reorganised the existing Buddhist vihāras (monasteries) in Patan and introduced sound administration of their funds and charities. He also defined the rights and relation of the vihāras with the laity. The chronicle says that Five vihāras of Patan had one Chief Naikya who was the oldest among the five headmen of the Five vihāras. Another seven vihāras had each a separate Naikya. The rank of Naikya was conferred on the oldest sākyabhikṣu of each vihāra. The Naikyas were called Tathāgatas.

The king called the Naikyas of fifteen vihāras of Patan before him and ordered them to establish the custom of Thapatwaya - guthi, a feast at which the sākyabhikṣus of each vihāra assembled

and choose their Naikya. He also made rules for the guidance of these Vihāras and assigned to them Guthis . The king made another rule that the five oldest Bhikṣus of fifteen Nirbanik bānaprastha Vihāras of Patan whom the king had given empty Vihāras to live in would be the five Naikyas who would be called Pañca-Buddhas. The king assigned a guthi for the maintenance of the five Naikyas. He also made rules for electing their Naikyas or headmen. He made separate rules for another ten Nirbanik bānaprastha Vihāras and appointed head men or Naikyas Naikyas for them.

The king amalgamated the fifteen Vihāras of Patan with fifteen Nirbanik bānaprastha Vihāras, and the Vihāras of Gaubahal and Kirtipur.

He made rules for performing the ceremonies after a death in the family of nirbanik bānaprastha Bhikṣus. The king decided that one of the members of Dhūm Vihāra should act as a priest to perform the ceremony in Yampi Vihāra. Formerly the head bhikṣu of each Vihāra performed the worship of the deities of each Vihāra. But the king put a stop to the old custom and made a rule that the son of the oldest Naikya of the Pañca buddhas of fifteen nirbanik Vihāras should have the charge of the worship of the deities of all the Vihāras. If this worshipper became one of the Pañca-buddhas, his son succeeded him in the performance of the worship. The king also decided that the ceremony of purification of those who returned from Dhot should have been superintended by the Five old Naikyas of Five Vihāras of Patan but the fees should have gone to the king. If one of the five Naikyas died during the ceremony, his successor had to undergo the usual ceremony for becoming a Naikya called Twaya-Guthi by giving a feast.

It also decided that the people of Laitpur should have worshipped only two oldest Bhikṣus of Bānaprastha Vihāras, one from fifteen Vihāras and another from the group of ten Vihāras. They could not worship such a member of Bhikṣus.¹

The king Śrīnivāsamalla through an inscription set up on phālguna śukla 10 of NS 793² issued a directive that the Guthi property offered to the Lord Bugā by the king himself was to be maintained by the Pramāṇa, Jovāla, Guthi kataka etc. who were to carry out the obligations specified in the record. If any one tried to take advantage otherwise, he should be punished. In this inscription the king also recorded the rules issued by him which were to be followed on many occasions of worship of Matsyendranātha of Patan in a year. All those violating these rules will be answerable to the king. But the king sanctioned to his subjects a right to make an appeal to the king against any of his officers who inflicted undue harassment on a subject who was engaged generally in his traditional job connected with the worship of Matsyendranātha. According to the order of the king the men who were traditionally engaged in respective works, must have been ever prepared to render their job in due time. According to the inscription on a slab of stone in the temple of Matsyendranātha in Bungmati dated NS 796³ the king Śrīnivāsamalla also regulated entry of those devotees who used the precinct as a shelter of a month's stay undergoing upavāsa (optional fast) to please God Bugā. If any one violated rules, this was to be referred to the king himself.

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1. Wright, Op.Cit., Pp.160-61.
 2. Regmi, Op.Cit., Pt.IV.No.72.
 3. Regmi, Ibid, No.78.

The documents of medieval ages mention the existence of Sthavīras in the Buddhist monasteries of Nepal since the beginning of the 10th Century A.D.^{and} onwards. A few instances are given herein as evidence;

(1). MS. Aṣṭasāhasrikā Prajñāpāramitā of NS 40¹ (= 920 A.D.) figures one Śākyavikṣuṇyā Sthaviranī Akṣaymatī who lived in Śrī - mahāvātigvālvihāra. (2). MS. Bodhicaryāvatāra-Pañjikā of NS 198² (= A.D.1078) mentions one Dhanyasthavirabhikṣu Buddhacandra. (3). MS. Megha-Sūtra of NS 494³ (=A.D.1374) mentions one Śākyabhikṣu Śrī Tejacandra sthavira who lived in Śrī Citra Mahāvihāra. (4). The Khaikabahil inscription of NS 508⁴ (= A.D.1385) figures one Śrī Nāga-candra Sthavira, whose son's name was Mānacandra.

PART III THE GUTHI.

The word Guthi originates from the sanskrit word Goṣṭhikā or Goṣṭhī. The Guthi is an institution of immovable property which is assigned for religious purposes in the care of some persons who can use it for a set purpose without having any kind of alienable rights. The property assigned as Guthi is in most cases land which yields income in terms of produce. Those who are entrusted with the task of maintenance of the Guthi property are several persons functioning as trustees in modern sense. Usually sons, relatives or friends of the donor are selected as trustees. The trusteeship is in perpetuity and devolves on their descendants. The trust property is also indivisible. Therefore the management of the Guthi property and consequent

1. Regmi, Op.Cit. Pt.I, Pp.109-110.

2. CSMASB, Vol.-I, n.49.

3. CEMC, P.176; Camb.Uni.Lib. Add.1689.

4. Regmi, Medieval Nepal, Pt.III, P.30, No.XXXII.

drawing of income out of it rotates from one trustee to the other from year to year. Generally the Guthi is assigned to the temples or the Vihāras for their maintenance and whatever connected with them. Thus the institution of Guthi provides economic support drawn out of the trust property for upkeeing the religious institutes and for the continuance of all religious rites, festivals, etc. connected with them.

The practice of creating endowments of Guthi was prevalent since the early medieval ages in Nepal and applied both to Buddhist and Brahmanical temples and clergies.

The Goṣṭhikā in this sense is mentioned for the first time in one of Rudradeva's inscriptions bearing date NS 292(=A.D.1172)¹. The documents following Rudradeva's also use the expression like Goṣṭhikā, Goṣṭhi and Guthi which bear the same sense. But all the inscriptions either on a slab of stone or a copper plate of late middle ages mentions names called Cintāyāka or Guthijana or Guthisamūha Etc. entrusted with the task of looking after the trust property and fulfilling the obligations specified in the documents.

The greatest utility of the institution of Guthi is that it provided sustaining power to keep alive all medieval rituals and — festivals which continue to exist even to-day. With festivals are linked many media of entertainments such as classical dramas, folk dances, divine dances in mask which continued until recently mainly due to the Guthi property which was to sustain those engaged in the various performances. The trustee was also to look after the upkeep of the temple, monastery, image and other properties. The income of the Guthi was that it provided means of livelihood for the men

1. Regmi, Op.Cit. Pt.III, No. XVI.

who managed its property as the surplus after meeting the expenses required for the rituals, festivals etc. always went to the private income of the trustees who accepted it as their own remuneration. Thus as long as the institution of Guthi was providing economic support for the maintenance of the priests and the watchmen, Etc. protection of the temples, Caitya, Vihāras etc. and whatever connected with them was guaranteed.

The Su-bahal stone inscription of NS 656¹ Vaisākha Sukla 15 which commemorates the occasion of repairing the main shrine of the Sasvaka Vihāra talks of Guthisamūha or Guthisayeva Yanana constituted by certain individuals named in the record who were entrusted with the task of carrying out certain obligations on specified days in connection with the special pūja in the Caitya of the Vihāra. A copper plate of NS 666² in Su-bahal Patan which records the repair of the caitya also mentions Guthisamūha and Guthisayava. Inscription of NS 672³ in Katesimbū, Kathmandu has a reference to Guthi. According to D.Wright's chronicle the king Siddhi narasimha assigned Guthis to the Naikyas of Patan to give the Bandyas of Patan a feast on a certain day of every year. He also assigned Guthis to the fifteen Vihāras of Lalitpur (Patan). A Guthi had been also assigned by the King to the five Naikyas of Fitten Nirbanik Vihāras for their maintenance. The inscription on a slab of stone on the northern platform of the temple of Matsyendranātha, Patan dated NS 793⁵ using the expression Guthisamūha records that

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1. Regmi, Op.Cit. No. Pt. IV. No.3.
 2. Ibid, No.6.
 3. Ibid, No. 10.
 4. Wright, Op.Cit., Pp. 159-161.
 5. Regmi, Op.Cit. No.72.

the King Śrīnivāsamalla donated some land to the famous temple of Matsyendranātha in the Tavavihāra of Patan. The king issued a directive that the Guthi property offered to the Lord Bugā was to be maintained by the Pramāṇa, Jovāla, Guthikataka. The Guthisamūha who were in charge of Guthi donated for the worship of the Lord Bugā were to carry out the obligations specified in the record. They should consciously perform the Pūjā on every occasion. Any one who tries overtly or covertly to take advantage otherwise, shall be punished. If the wall or any part of the temple broke, they were to repair or raise a new structure. Any one who violates these rules will be answerable to the king. An inscription of Badegaon dated NS 799 āṣāḥ pūrṇimā¹ which commemorates the occasion of a land grant for Nityapuja of the Caitya by a Pramāṇa of Cākṛabāhāra named Viśva-mbhara bhāro refers the word Cīntāyaka who was the incharge of the responsibility of looking after the endowment. Mukundarāja bhāro who was a jovāra of the same locality is mentioned as Cīntāyaka in record. In the Nau-deval temple inscription of Kathmandu dated NS. 795², the four men who were incharge of the endowment are called Guthijanana. The Buddhist Bades and Tulādhara are mentioned as Guthijana in the record to upkeep the temple called Nau-deval, although the temple houses a Sivalinga. One Buddhist monk and three others who were Saivite laymen were in charge of the endowment created by the king Jagajjayamalla by granting a land to the Bhagavati of Pañchok³. There are also many inscriptions and other records which just show grant of lands without anyone entrusted to look after them.

1. Regmi, Op.Cit. Pt.IV. No.85.

2. Regmi, Ibid, No. 76.

3. Puratatvapratrasaṅgraha, I, No.2.

These donations were solely made over to the charge of the priests. Hence no one is mentioned in the record as Guthiholders. But sometimes even the donations made to established temples and Viharas are managed by private trustees. There are many records of private endowments in the hands of the descendants of the original donors.

THE CEREMONY OF INITIATION OF THE BUDDHISTS ACCORDING TO THE
 KRYASANGRAHA-PANJIKĀ BY KULADATTA¹

Any disciple desirous of renouncing the world has to take a solemn vow to renounce the world before his spiritual guide (Guru) uttering the following words with folded hands: "I such and such a person, take shelter with Dharma, take shelter with Buddha, take shelter with the Saṅgha for ever? Then his spiritual guide communicates to him the five Śikṣāpadas or Primary Lessons. The aspirant promises to take nothing which is not given to him, and to renounce double-dealing, falsehood, and the use of wine, during the course of his whole life. He also solicits his spiritual guide to grant him the light of the Five Lessons in the following words:— "Grant me, O Lord, the protection of the three, grant all that an upāsaka wants, such as the Five Lessons &c., my name is such and such, I solicit the favour of my Ācārya in investing me as a Bhikṣu." Next, the disciple's head is shaved, leaving only the coronal hair. Then the Guru tries the firmness of his aspirant's determination by questions. Having satisfied himself of his sincerity, the Guru anoints him with waters brought from the four oceans and causes him wear a piece of ochre-coloured cloth. Then the aspirant announces his entrance into the order by uttering the following words three times: "I, of such and such a name, throw away the signs of a house-holder's state for ever, and receive those of a hermit." After this, the aspirant places himself entirely under the protection of the 'Three Jewels' (Tri-Ratna) by reciting the formula "I take refuge with Dharma, I take refuge with Buddha, I take refuge with Saṅgha." After having received the

1. The MS. Kriyasangraha-Panjika by Kuladatta was copied in Nepal as early as MS. 337 (= A.D. 1217) : Darb. Lib. Cat. IV.

ten commandments (Sikṣāpadas) from the Guru, the aspirant utters the following formula -" As my Lord never neglects the duties of life , so I too promise never to deviate from the path of duty in my life." Then he requests his Guru to offer him an alms-bowl and a piece of ochre-coloured cloth. He calls the whole congregation around him and say with folded hands, placing his right knee on the ground," I am named such and such, bring that piece of cloth to me, let it remain here that the congregation may have confidence in me, and delight to see me. Bring that piece of cloth, Upādhyāya, I request you, let it remain here for the satisfactions of the congregation. Bring that piece of cloth, O Lord, that I may inspire confidence," Then the Ācārya hands him over the consecrated cloth when the aspirant wears it. Thenceforth the aspirant becomes one of the Bhiksus.¹

THE PRAVRAJYĀ VRATA OR INITIATORY RITES OF THE BUDDHISTS ACCORDING TO THE PŪJĀ KĀND.²

An account of the whole procedure of the vow of renunciation of the Buddhist is to be found in the Puja Kand. B.H. Hodgson gives an English Translation of this Text in his book entitled 'Essays on the Languages ... and religion of Nepal.' The procedure of initiation laid down in the Puja Kand is as follows :

If any disciple desires to become a Bāndya (Bānra), he must give notice thereof to his spiritual guide not more than a month or less than four days before the date of commencement of the ceremony of his initiation. Requesting his spiritual guide (Guru) to give him the Pravrajyā-vrata, he must offer his Guru pān, supāri, akṣat and dakṣiṇā. If the Guru assents, he must accept the offerings

1. R.L.Mitra, Sanskrit Buddhist Literature of Nepal, Pp.108-109;

ASB, No.8.23.

2. Wright, History of Nepal, P.223; CBMC, Add.1412; The MS. Puja Kand was copied in Nepal as early as NS 398 (=A.D.1278).

and perform the Kalasī-pūjā. The Kalasī-pūjā is as follows : The Guru takes a kalasī or vessel full of water and puts into it a lotus made of gold or other precious metal, five confections, five small branches of trees, five drugs, five fragrant things, five - brihi, five amṛta, five ratna, and five threads of as many diverse colours. He also places rice above the vessel and then makes puja to it. Next the aspirant is seated by the Guru before the vessel in the Vajra-āsan fashion. Then the Guru draws on the ground before the aspirant four mandals or circular diagrams. Three of the four mandals are devoted to the Triratna and the fourth is devoted to the officiating Guru. Then the aspirant repeats the following words: " I salute Buddhanātha, Dharma, and saṅgha and entreat them to bestow the Pravrajyāvṛata on me, wherefore I perform this rite to them and to my Guru, and present these offerings". Reciting this text and holding five supāris in each hand, the aspirant with folded hands prays to his spiritual guide (Guru) to make him a Bandya. He gives the Guru the offerings mentioned above and dakṣiṇā proportioned to his means. This ceremony is called Gwāl Dān.

On the next day the ceremony related above is repeated with the under-mentioned variations only. As in the Gwāl Dān, the Kalasī-pūjā and Deva-pūjā are performed, so here again. But on the former occasion the aspirant is seated in the Vajra Āsan fashion, whereas in this day's ceremony he is seated in the Sustaka Āsan. The Sustaka Āsan is thus : First of all kus is spread on the ground and then two unbaked bricks are placed above the kus and the Sustaka is inscribed above them. Then the aspirant is seated upon the - - Sustaka Āsan prepared in this manner. Then the aspirant is made Nirāñjana. In this rite a light is kindled and shown to him and some

spells (mantras) are uttered to him. Then the Vajra-raksa is performed. This rite is thus : The spiritual guide places a Vajra upon the aspirant's head and takes three iron padlocks and places one of the padlocks on the belly and the other two on the shoulders of the aspirant, repeating some more mantras on the head of the aspirant. The purport of the mantras is an invocation of divine protection from ill. This rite is followed by the Agniraksa - - which is thus : The spiritual guide puts a cup of wine (Sura-patra) on the head of the aspirant and utters some prayers over him. Next the Kalsi-Abhiseka or baptism is performed. This rite is as follows: The spiritual guide sprinkles holy water from the Kalsi on the head of the aspirant and repeats prayers over him. Then the Nayaka Bandya or head of the monastery (Vihara) comes and puts a silver ring on the finger of the aspirant. Then the same Nayaka of the Vihara takes four seers of rice and milk/^{mixed} with flowers and sprinkles the whole at three times on the aspirant's head. Next the Nayaka performs the Vajraraksa and then makes puja to the Guru mandala mentioned before. When the ceremony is completed, he rings a bell and then sprinkles rice on the aspirant and on the images of the gods, then rising from his seat the aspirant prays his devotions to his Guru and then offers a small present and a plate of rice to him. Then having received the blessings of his Guru, the aspirant departs. The second day's ceremony is called Dūsala.

The Third day's ceremony is denominated Pravrayya Vrata. The procedure of ceremony is as follows :- Early in the morning the following things are collected: The image of a Caitya, the images of the Tri-Ratna or Triad, the Prajñāpāramitā scripture and other sacred scriptures, a Kalas filled with the articles enumerated

before, a platter of curds, four other water pots (Kalas) filled with water only, a cīvāra, and a nivāsa, a pīṇḍa pātra and a khikṣari, a pair of wooden sandals, a small mixed metal plate spread over with pounded sandal wood in which the image of the moon is inscribed, a golden razor and a silver one, and lastly a plate of dressed rice. The aspirant is seated in the Sustaka Asan and made to perform worship to the Guru Mandala, the Caitya, the Tri Ratna and the Prajñāpāramita Sastra. Then kneeling with one knee on the ground and folding hands the aspirant entreates the Guru to make him a Bāndya and to teach him whatsoever it is needful for him to know. The spiritual Guide answers, " O ! disciple ! if you desire to perform the Pravrajyā Vrata, first of all devote yourself to the worship of the Caitya and of the Tri Ratna; you must observe the five precepts or Pañca Sikkā, the fastings and the Vows prescribed; you must hurt no living thing; nor mass property of any kind; nor go near women; nor speak or think evilly; nor touch any intoxicating liquors or drugs; nor be proud of heart in consequence of your observance of your religious and moral duties." Then the aspirant pledges himself thrice to observe the whole of the above precepts; on hearing this the Guru tells him, " If while you live you will keep the above rules, then will I make you a Bāndya." The aspirant assents. Then having given again the three Raksas mentioned above to the aspirant, the Guru delivers him a cloth for the loins to put on. Then the Guru brings the aspirant out into the courtyard, and having seated him, touches his hair with rice and oil. Then he gives those articles to a barber. Next the Guru puts a little pulse on the ground and desires the aspirant to apply it to his own feet. Then the Guru gives the aspirant a cloth of four finger's breadth

and one cubit in length to bind round his head. This cloth is woven with threads of five ~~colours~~ colours, and manufactured especially for this purpose. Then ~~he~~ causes the aspirant to perform his ablutions. After this he makes pūja to the hands of the barber in the name of Viśvakarma and then causes the barber to shave all the hair of the aspirant's head except the fore-lock. Then the paternal or maternal aunt of the aspirant takes the vessel of mixed metal noted above and collects the hair into it. Now the aspirant is bathed again and his nails are pared. Then the same paternal or maternal aunt of the aspirant puts the parings into the vessel with the hair. Then another ablution of the aspirant is performed. After this performance the aspirant is taken again within and seated. Then the Guru causes him to eat. He also sprinkles upon the aspirant the Pañca Garbha and says to him, "Heretofore you have lived a house-holder; have you a real desire to abandon that state and assume the state of a monk?" The aspirant answers in the affirmative. Then the Guru or Nayaka or maternal uncle cuts off the aspirant's forelock with his own hand. Next the Guru puts a tiara adorned with the images of the five Buddhas on his own head and taxes the Kalasa and sprinkles the aspirant with consecrated water of the jar, repeating prayers at the same time over him. Then the neophyte is brought below again, and four Nayakas of proximate Vihāras and the aspirant's Guru who is usually the Nāyaka (head) of the Vihāra perform the Pañca Abhiseka. The Pañca Abhiseka is as follows: The Guru takes water from the Kalasa and pours it into a conch and then sprinkles the water from the conch on the aspirant's head, ringing a bell and uttering prayers at the same time. Whilst the four Nāyakas takes

water from the other four Kalasas mentioned above and baptize the aspirant severally. The musicians who are present then strike up when the Nāyakas and the Guru invoke the following blessing on the aspirant : " May you be happy as he who dwells in the hearts of all, who is the universal Ātman, the lord of all, the Buddha called Ratna Sambhava." Next the aspirant is led by the Nāyakas and the Guru above stairs and seated as before. Then he is made to perform puja to the Guru Maṇḍala and to sprinkle rice on the images of the deities . Next the Guru offers him the Cīvara, and Nivāsa, and golden earnings, when the aspirant thrice says to his Guru, " O Guru, I who am such an one, have abandoned the state of a householder for this whole birth, and have become a monk." At this, the Guru gives the aspirant a new name, relinquishing his former one. The new names are such as Ānanda, Sāriputra, Kāśyapa, Dharma Śrī Mitra, Paramitasāgara, etc. Then the Guru makes him to perform pūjā to the Tri Ratna, after having given him a golden tiara, and uttered some prayers upon him. Then the Guru repeats the following praises of the Tri Ratna: " I salute that Buddha who is the lord of the three worlds, whom gods and men alike worship, who is apart from the world, longsuffering profound as the ocean, the quintessence of all good, the Dharma, Rāja and Munindra, the destroyer of desire and affection, and vice and darkness who is void of avarice and lust, who is the ikon of wisdom. I ever invoke him placing my head on his feet. I salute that Dharma, who is the Prajñāpāramitā, pointing out the way of perfect tranquillity to all mortals, leading them into the paths of perfect wisdom; who, by the testimony of all the sages, produced or created all things; who is the mother of all the Bodhisattvas and Śrāvakas. I salute that Sangha, who is Avalokitesvara and

Maitreya, and Gagan Ganja, and Samanta bhadra, and Vajra Pāṇi, and Manju Ghosa, and Sarvaṇi Varāṇa Viśkambhi, and Kṣīti Garbha and Kha Garbha. After this the aspirant says to the Guru, " I will devote my whole life to the Tri-Ratna, nor ever desert them ." Then the Guru gives him the Dasa Siksā or ten precepts observed by all the Buddhas and Bhiksus and commands him to observe them. The Dasa Siksā-pādas are as follows : " Thou shall not destroy life; thou shall not steal; thou shall not follow strange faith; Thou shall not lie; Thou shall not touch intoxicating liquors or drugs; Thou shall not be proud of hear; Thou shall avoid music, dancing and all such idle tays; Thou shall not dress in fine clothes, nor use perfumes or ornaments ; Thou shall sit and sleep in lowly places, Thou shall not eat out of the prescribed hours.". Then the Guru says, " All these things the Buddhas avoided. You are now become a Bhikṣu and you must avoid them too." After this, the Guru obliterate the Tri Ratna Mandala. Next the aspirant asks from the Guru the robes of a monk (Cīvara) and under-garment (nivāsa) and the pīṇḍapātra (begging bowl), and Khikṣari (a short staff surmounted by a Caitya), and Gandhār (a water-pot or jug), an umbrella and sandals. After this, the aspirant proceeds to make a Mandala and places in it five flowers , five druba-kund, some Khil and some rice, Then assuming the Utkṛtak Āsan and joining his hands , the aspirant repeats the praises of the Tri Ratna cited above. Then he requests again his Guru to offer him three suits of the Cīvara and the Nīvasa - one for the occasions of ceremony, another for wearing at meals, and the third for ordinary wear. He also requests his Guru to give him the like number of Gandhār, of pīṇḍapātra, and of Khikṣari. Then the aspirant assumes one entire suit of these materials, receiving

them from the hands of his guru who, previously to giving them, consecrates them by prayers. After this, the aspirant says, " Now I have received the Pravrajya - Vrata, I will religiously observe the Sīla-Skandha, the Samādhi-skandha, the Prajñā-Skandha, and the Vimukti-Skandha."

The next step is that the Guru gives the aspirant four sprinklings of consecrated water and presents him an umbrella having thirty-two radil. Then he sprinkles him once again and gives him a pair of wooden sandals. After this, the Guru draws on the ground linearly and near to each other, seven images of the lotus flowers. He puts a supāri upon each of these flowers and then commands the aspirant to traverse them, placing a foot on each as he proceeds. After having been done so by the aspirant, the guru places the Pañcarakṣā Śāstra on the aspirant's head and sends him into the sanctum where the image of Śākyasiṃha stands to offer to it pān, supāri, and dakṣiṇā. The aspirant does all this and also performs the Pāncupacārya pūjā. Then having circumambulated the image, he returns to his Guru. Next the Guru performs a ceremony called shik Adhivāsan which is thus : The ball of five threads deposited in the Kalasa mentioned in the first day's proceedings is taken out of the Kalasa and one end of it is twisted thrice round the neck of the Kalasa. Then it is unrolled and carried on to the aspirant and then twined in like manner round the Khiksari which is held in his hands. Then it is continued unbroken from there to the Guru and delivered into his hands. The Guru holding the clue in his hands, repeats prayers and then rolls up the thread. Then it is redeposited in the Kalasa. Next the Guru performs the Pāncupacārya pūjā to the Kalasa and to the Khiksari. Then he

gives flowers and a blessing to the aspirant. Next he gives him the Abhiṣeka and invests his neck with a cord composed of a piece of the thread just adverted to. He also places the pañcarakṣā śāstra on his head and repeats some prayers over him. Then the maṇḍala is obliterated when the aspirant is made to perform the Maha Bali ceremony. The Mahā Bali ceremony is thus :-

Four seers of dressed rice, a quarter of the quantity of Bhatmas, a noose, and a mask flaced like Bhairava with a small quantity of flesh in the mouth of it are placed in a large earthen vessel. Then the aspirant makes pūjā to Bairava, offering the Nai-vedya and a light to the mask and pouring out water from a conch which he holds in his hands so that it shall fall into the vessel. The Guru repeats mantras and invoking the Devatās, Nāgas, Yakṣas, Rākṣasas, Gandharvas, Mahorāgas, mortals, immortals (amanusas), Pretas, Pisācas, Dākas, Dākinis, Mātrikā Grahas, Apas Mārgas, and all motionless and moving things, he says, " Accept this Bali and be propitious to this aspirant, since the sacrifice has been performed according to the directions of Vajrasatva." Such is the Sarva Bhūta Bali. In like manner the Balis of Mahākālā, of the Graha, of the Pañcarakṣā, of the Graha Mātrika, of Canda Mahā Rākṣasa, of the guardians of the four quarters, of Ekavīṁsatī, of Basundharā, of the Caitya, of Pīṇḍikarma, of Amoghapāsa, of Sarakḍharā, of Tārā, of Hevajra, of Kurakullā, of Vajrakrodha, of Mārīci, of uṣṇiṣa, and of Hārītī are performed. After this, the Balis called the Tyāga Bali and the Saṅkha Bali are performed. These are as follows: Flesh and blood, and spirits are put in the conch and then poured them from the conch as before into the great vessel, while the deities of all the six quarters are invoked with prayers. Then the

Pañca Upacāra Pūjā is made in the vessel. After this, the aspirant is commanded to perform the Cakrapūjā. After having completed the Puja, he returns to his seat. The Cakra pūjā is thus : The devotee makes pūjā to all the images in the Vihāra by going round to them all. Then the Guru causes the aspirant to perform the Guru Maṇḍala Pūjā and afterwards to sprinkle rice on all the images. After this, the aspirant gives dakṣiṇa to the Guru and the Guru gives the aspirant in return a small quantity of rice and a trifle of money. Then the Guru causes him to perform the Deśa-Bali-Yātrā which is thus : The aspirant removes the great earthen vessel with its contents by means of carriers and distributes the contents in small quantities to all the shrines of Daityas and Pisācas and other evil spirits throughout the city. After having distributed them, he returns with the empty vessel.

The next step is that the Guru and ten Nāyakas take the aspirant to make the circuit of all the shrines in the neighbourhood and to offer at each rice, pān, supāri and flowers. After this, all of them go to the aspirant's home, when his relatives come out and give him four seers of rice. Then they conduct the aspirant and the rest within and feed them with a mixture of rice and milk called khir. Then the Guru returns to the Vihāra but the aspirant remains at home. The aspirant must practise mendicancy and the other rules of his order for four days at all events. After the four days if he feels no serious call to the monastic profession, he must go to the guru at the Vihāra and to his upādhyāya who is his instructor in the forms of pūjā. Then addressing the Guru he must say, " O Guru ! I cannot remain an ascetic, pray, take back the cīvara and other

ensings of monachism; and having delivered me from the Srāvaka-Carya, teach me the Mahāyāna Carya." Then the Guru replies, "truly in these degenerated days to keep the Pravrajyāvratā is hard; adopt then the Mahāyānacarya. But if you abandon the Pravrajyā, still you cannot be relieved from observing the following commandments:—Not to destroy life. Not to steal. Not to commit adultery. Not to speak evilly. Not to take spirituous liquors and drugs. To be clement to all living beings. The observance of the above rules shall be a pravrajyā to you, and if you obey them, you shall attain to Mukti." Then the aspirant washes the Guru's feet and returns to his seat after having done so. Next having prepared the materials of pūjā noted in the first day's ceremonies the Guru makes pūjā to the Kālasa. After this he makes puja to the vessel holding the aspirant's shorn locks. Then he draws Mandalas for the Tri-Ratna and for himself and causes the aspirant to offer pūjā to all four. Then the Guru obliterate the whole and says, "You have abandoned the Bhikkucarya and adopted the Mahāyāna-carya attend to the obligations to the latter, as just explained to you." Then the Guru takes the badges of monachism from the aspirant and gives him the Pañcarakṣā as related before and then sends him to make the Cakra Pūjā. After having done this pūjā, he makes him to perform the Guru Maṇḍala Pūjā and then to sprinkle rice on the deities. Then the Gurumaṇḍala is erased. The aspirant makes an offering to the Guru. The Guru also gives him his blessings in return. Then the Guru sends the aspirant to throw into the river the hair shaven from his head previously. On his return the Guru makes the Āgam Pūjā and Kumāri Pūjā. Then the whole ceremony is concluded by a feast.¹

1. B.H. Hodgson, "Essays on the languages, Literature, and religions of Nepal";....."

THE INITIATION CEREMONY OF A NEWARI BUDDHIST PRIEST.

^I
Prof.S.Levi¹ has given an account of the whole procedure of the Ceremony of renunciation of a Newari Bandya (Bānra). The Bandyas are only entitled to initiation (Pravrajyā) which, however, is not given to those who are married and become the father of a child - either male or female. The procedure of initiation is as follows :-

A candidate seeking initiation approaches a spiritual preceptor (Guru) and requests him to give the aspirant the vow of renunciation from wordly life (Pravrajyā Vrata). If the Guru assents, before commencing the actual ceremony the Guru draws a magical diagram (mandala) and utters spells for giving protection to the candidate from three dangers, viz. from thunder -bolt, iron and fire. The spells are known as Vajraraksā, Loharaksā and Agniraksā. Then the aspiritual guide sprinkles consecrated water from a Jar of water (Kalasī) on the head of the aspirant and repeats prayers over him. This ceremony is known as Kalasa-abhiseka.

After two days the Guru who is usually the head (Nāyaka) of a monastery and four senior priests (Nāyaka) of other monasteries confer the Pravrajyā Vrata or initiatory rites on the candidate along with the prescription for observance of five moral precepts (Sikṣā-padas). They are non-killing , non-stealing , celibacy and abstention from falsehood and intoxicating drinks. After this, the candidate is to get himself shaved of hair, moustache and beared. Then a religious name is given to him by the Guru and consecrated water is sprinkled over him. He is asked to observe five additional precepts. They are abstention from enjoying dances , from use of or-namental articles, from sleeping on high bed , from taking food

1. Levi, Le Nepal, Vol.II, pp.30-32; .

beyond fixed time, and from touching gold and silver. Thus the aspirant has to observe ten moral precepts (siksāpadas) in all. Then the Guru asks the aspirant to wear the robes of a monk (cīvara) and under-garment (nivāsa). He also asks him to take a begging bowl (piṇḍapātra), a stick (khikkhari), a pair of wooden sandals, a jug or ewer, and an umbrella. Upon this the aspirant becomes a fully ordained monk. This ceremony of initiation is supplemented by the worship of Bhairava, Mahākāla, Vasundharā and other deities with rituals and other parapharnelia.

The ordained monk observes the restrictions imposed on him for four days only. Then he approaches his Guru again and tells him that it is impossible to him to lead the life of a monk. He requests his Guru to relieve him of the Pravrajyāvratā and the ten precepts (siksāpadas) and to permit him to observe the disciplinary practices of a Bodhisattva. The Guru assents to his request readily as he also admits that it is difficult to observe the rules and restrictions of pravrajyā-vratā. Thereafter the monk becomes a house-holder.¹

THE CUḌĀKARMA CEREMONY OF A NEWARI BUDDHIST PRIEST.

Dr. D.R.Regmi also gives an account/ of the whole procedure of the Cuḍākarma ceremony of the Nepalese Buddhist² He, however, observed " The process laid down by Kriyāsaṅgraha for ordination is the same today, But after this had been done the ordained renounces his monkhood as he did the world four days ago and goes back home to live with his parents and become a grhastha.³ "

Buddhism underwent a revolutionary change in Nepal along with

1. Dr. N. Dutta, Op.Cit., pp. 35-36.

2. Regmi, Op.Cit., Pt.II, pp. 695-96.

3. Regmi, Ibid, pp. 697.

the ceremony of initiation retaining just a few formalities of an ancient ceremony in a strange manner. Today the initiation ceremony of a Buddhist is replaced by Cudākarma ceremony of a Newari Bandya (Bānra) in Nepal. In Nepal the Guvās and Bares perform Cudākarma ceremony. The cudākarma ceremony has to be performed in childhood. Sometimes a baby of a year or two is also made to undergo the ceremony. Generally the ceremony is performed of boys numbering upto twenty in a group in order to share the expenses required collectively. Although it is performed in early boyhood, the cudākarma ceremony looks virtually a initiation ceremony. It is performed in Vihāra to which the family of the candidate is attached. Only the initiated Bandya (Bānra) can be the officiating priests.

In this ceremony the candidate vows celibacy and takes oath to renounce the world. The head of the boy is shaved retaining no tuft of hair. He wears a saffron robe of a monk (Civara). For four days the boy has to abstain like a monk from all kinds of actions prohibited to a monk of ancient times. He abstains from eating meat and drinking wine. He stays in the Vihāra where he enters to undergo the procedure of the main ceremony of initiation. Every morning he has to go for begging like a monk with a bowl (pātra) in his hand. He has to visit at least seven houses daily. He becomes a monk in formal sense. Altogether for fourdays he has to pass in that condition becoming a monk. Then he prepares himself to come back to the household.

On the fifth day he returns home having renounced monkhood by performing another ritual. Even on return to domestic life he has to follow the practices of the Buddhist monk in regard to his daily prayer, fortnightly uposadha vrata, the Gunṭā dharma and

Katipunhi Vrata. He continues to maintain the mark of a monk in his wholly shaven head for his life, although he goes back home to live with his parents and become a grhastha.

One page of a palm-leaf manuscript dated NS 561 (= A.D. 1441)¹ states the rules regarding the Cudākarma ceremony which is also known as 'Badlechuyegu' in Newari. A banra boy has to undergo this ceremony in his early age. This document gives details of the necessary things at the time of the ritual and the dakṣiṇa to the priest, in connection with the Cudākarma ceremony performed in the Vajrakūṭi Mahāvihāra.

The Śrīvaceha Mahāvihāra inscription of NS. 820² (= A.D. 1700) stipulates the rules regarding Cudākarma to be performed in Śrīvaceha Vihāra, Patan. The rules lay down that no one under five years' age should undergo this ceremony.

Ms. Pravajjāgrahanavidhi (Vadechuyegu) of NS. 746³ (= A.D. 1626) is now preserved in Rāṣṭriya Abhilekhalaya, Nepal. It prescribes the whole procedure of the Cudākarma ceremony of the Newari Buddhist priests.

1. H. R. Sakya & T. R. Vaidya, (ed), Medieval Nepal, P. 29., Colophon NO. 15.

This document is now in the private collection of Sri H. R. Sakya, Nepal.

2. Sakya & Vaidya, Ibid, P. 187, No. 52.

3. NVPBSP, VOL-VII, Pt. II, P. 57.

DRESS OF A VAJRĀCĀRYA AND A BHIKṢU

An copper plate inscription of NS 757 (A.D.1637) mentions the usual dress of a Buddhist monk of the time during the Buddhist festival called Saṅghabhojya¹ Dr. H.A. Oldfield² has given an account of the dress of the Nepalese Buddhist priest. The Buddhist -- priests in Nepal put on a special dress at religious ceremonies. They wear the peculiar robes which were worn by all classes of Bānhras alike during the monastic ages. The robes worn by the Vajrācārya and his assistant, the Bhikṣu, at all sacred and religious ceremonies consist of a close-fitting jacket called the "Cīvara" and a of a long skirt or petticoat called the "Nivāsa". The 'nivāsa' is gathered at the waist into a number of small folds and reaches to the ankles. The "Cīvara" and Nivāsa are joint together into one dress at the waist. An ordinary thick-rolled waistband is wrapped round the waist. At certain important ceremonies the priest unsleeves the right arm so as to have that arm and side of the chest bare. The loose dress hangs down from the uncovered shoulder. These robes are usually of a dark crimson or cherry colour. Sometimes they wear a dress of a golden or yellow colour. The colour of the robes depends on the choice of the priest himself.

There is no difference between the robes worn by the Vajrācārya and those worn by his assistant, the Bhikṣu at religious ceremonies. The Vajrācārya and his assistant, the Bhikṣu are distinguished from each other by their head-dresses and by the peculiar symbols and instruments of worship which they carry about with them at the performance of religious ceremonies.

On all sacred and religious ceremonies the Vajrācārya puts

1. Regmi, op. cit, Pt. IV, pp. 69-70, no. 42.

2. Oldfield, op. cit, vol-II, ch. IV.

on his head a richly carved copper-gilt mitre called the "Muk-Khatta". The copper crown is richly embossed with two rows of escutcheon on which are embossed the images of Buddha and Tārā. A Vajra is horizontally placed on an escutcheon on the top of the crown. Sometimes at not very important ceremonies the Vajrācārya wears the "Udhyan Topi" which is proper and peculiar head dress of the Bhikṣu. In his hand he holds a Vajra or small double-headed ornament made after the model of the copper-gilt thunder bolt of Indra at Sayambhūnātha and a more or less ornamental bell called the "Gaṇṭā". He carries in his waist-band a breviary or book. From his neck up to the girdle or waist hangs a rosary of beads or cutglass, one hundred and eight in number, ornamented with occasional coloured stones, and having threaded upon it at one side a small Vajra, on the other a small bell. A vajra prettily worked in coloured stones somewhat into the form of a cross hangs as a pendant at the end of the rosary.

The Bhikṣu put on a coloured cloth cap called the "Udhy an topi" which is the proper and peculiar head dress of the Bhikṣu at all religious ceremonies. The cap has either a small gilt button or sometimes a small Vajra on its top. There is a small model of a Chaitya or Buddhist temple on the top of the cap. The edge of the cap is turned up and is more or less richly ornamented with brocade and gilt. The Bhikṣu also wears a rosary of simple type which hangs from his neck. The rosary is generally made of plain and common materials. The Bhikṣu carries in his right hand a stick called "Bhikṣari" and in his left hand he holds a open-mouthed vessel made of brass ^{called} a "pinda.patra" in which he receives the rice etc. offered to him by the Charitables.

The Buddhist priests in Nepal wear the special dress only at religious ceremonies. On all other occasions they put on the same costume as is generally worn by the rest of the Newar population. The Bānhras are distinguished from the rest of the Buddhist community by having their heads closely shaven all over.

SECTION VIII

256

BUDDHIST RITUALS.

We have little evidence of ritualistic Buddhism in ancient Nepal, such as, we find in the 10th-11th Centuries. As the priestly caste was absent in the community of Buddhist monks, the ritualistic Buddhism had not developed in Ancient Nepal. This is supported by the Chinese traveller Hiuen Tsang who recorded that in Nepal there were followers of both the vehicles, Hīnayāna and Mahāyāna. He was not aware of Vajrayāna. Moreover Aṃśuvarma's Hari-gaon inscription of Samvat 32 (= A.D. 600-605) indicates that the tantric Mahāyāna and Vajrayāna deities had not made appearance in Nepal uptill the time of Aṃśuvarma. No records of ancient Nepal

talk of Tantric made of worship. The rites performed were very - -

simple. However, Nepalese inscriptions mention the existence of Vajrayāna Buddhism in Nepal during the reign of Aṃśuvarma (A.D. 598-623) and Vajrayāna deities within the 7th century A.D.

Some of the images of Śakyamuni Buddha, Avalokiteśvara, Five ^{1. Mañjuśrī, Vajrabhadravarā, Aḍi-Buddha or Svayambhūta etc.} Dhyāni Buddha, and Maitreya Bodhisativa (Future Buddha) belong to

the various periods of the 5th-7th centuries. They were very popular in Ancient Nepal. Although image worship was very popular in

ancient Nepal, we know little about the modes of worship to the - -

Buddhist deities due to the absence of any document. But in the

words of the Wang Huen T'se's memoir, "They (the Nepalese) adore fi-

ve celestial spirits and sculpture their images in stone. Each day

they wash them with purifying water. They roast a lamb and offer it

to sacrifice". D.R.Regmi observes, " The five celestial spirits

were no other than the five Buddhas who are popularly worshipped in

Nepal uptil now." The five celestial spirits were undoubtedly the

Five Dhyāni Buddhas. But the offering of sacrificed animal to Dhy-

āni Buddhas was not a custom in any period uptil now by any devotee

in any country. Probably the Chinese might have noticed a sacrificed

1. Regmi, Ancient Nepal, p. 290, Calcutta, 1969

2. Regmi, Ancient Nepal, 1969 (Ed), p. 289.

lamp before a temple belonged to a sect other than Buddhist.

In ~~cient~~ ancient Nepal the worship of images was not as elaborate as it came to be in the days when esoteric rites prevailed. As the Hīnayāna and simple non-ritualistic Mahāyāna Buddhism prevailed in ancient Nepal probably the rites performed was as simple as it is observed upto now by the celibate Buddhist monks belong to the Hīnayāna school of Buddhism. The rites were performed with ceremonial bath of the image with purifying water, offering flowers to the deity, burning lamp and incense at the altar. There are certain inscriptions which talk of worship rituals in the temples to the ^{Saivo-Viśṇu} Saivovism sect, which included the paraphernalia noted above, such as, bathing the deity, dressing it with Candana (sandal wood), burning of incense and lamp before the image offering flowers to the deity, etc., etc.

According to the Nepalese inscriptions and the *Thyāsapus* the vedic rituals were valid in Medieval Nepal. The sacrifice of a mixed substance called Caru over the fire in the altar called Vedika was popular in the Vedic age. Since then the homa-sacrifice has come to be adopted as a part of rites on different ceremonial occasions. But with the development of Āgamaśāstras of the Tantras the Vedic rites became much diluted with the rituals prescribed by the Tantras. In medieval Nepal the process of rituals involved a mixed ritual associated with all the three traditions, viz., vedic, puranic, and tantric. The deities invoked were also belonged to Vedas, Pūrāṇas and Tantras. In adopting the novel features the Saivite and Buddhist Tantras must have played a large part between themselves. The homa-fire is identified with the deity whose blessing is sought throughout the ritual.

From the references to Vedic rituals (vedikavidhi) in a few inscriptions Medieval Nepal, it appears that the vedic rituals were confined to the followers of Saivo-Va^{ish}navism whose priests were the Brāhmanas. Although nowhere the reference to Veda was made in their records, the Buddhist priests also adopted the vedic rituals. The followers of the Guvā priests borrowed ideas from the current practices of Saivite rituals. These practices were again incorporated in their own texts such as Mañjusrī mūla-kalpa, Kriyāsaṅgraha Pañjikā, Mañjusrīpārajikā Svayambhū Purāna, and other works of rituals. According to D.R.Regmi the Buddhist priests also learnt the homa and kindred rites from the Tantras.¹ Many inscriptions of Medieval Nepal also mention rites like Pañcopacāra pūjā, homa and dāna in connection with the ceremonies of the Buddhist deities. The homa-sacrifice which was performed according to the copper plate of NS 508 at Nahaika bahil in Kathmandu and the Copper plate of NS 547 at I-ha-bahil in Patan was a common feature of rituals also in the ceremonies conducted by the Buddhist priests. Thus from the inscriptions of Medieval period it looks quite certain that the Saivite-visnuite and Buddhist modes of worship were similar, although the priests were not the same. In both the pūjā and homa were the most essential part of all the principal rituals.

D.L.Snellgrove says, ".... They (the Vajracāryas) are not -- expected to be especially learned. The one need tis to know how to perform the rites, of which the homa-sacrifice is the most important. The offering of butter and grain, which is poured into the flames of a specially shopped hearth, is an ancient form of Indian sacrifice, which was adopted by Buddhists in quite early ...

¹ D.R.Regmi, op. cit, Pt. II, p. 719.

times. The first Buddhist text to give detailed instructions for the performance of this ceremony, seems to be the *Maṅḍarī-mūla-kalpa*. Its practice in Nepal does not therefore represent just local Hindu influence, as might at first be supposed. Moreover the same ceremony is still performed by the Tibetans and Japanese. Buddhism in Nepal has succumbed not because of contamination with non-Buddhist ideas and practices, for these were always present in some degree.¹ According to Snellgrove these are four types of homa-ritual, for pacifying, prospering, overpowering and destroying.²

Ordinarily the rituals involved worship of the images of the deity with sandal paste, rice and flowers (candana, aksata and puspā). The image was offered also a burning lamp and incense.

But on extraordinary occasions the image of the deity was offered pañcāmṛtasnāna or the bath in curd, milk, raw-sugar, honey and sugar as Dharmasvāmin noted while watching the ceremonial worship of Avalokiteśvara. Then sandal paste mixed with rice was applied on the forehead of the image. Flowers were put on the head of it. Then a burning lamp and incense were offered to the deity. When common rituals were complete with the pañcopacārapūjā, the sacrificial offering of rice and ghee over the fire of a vedikā was performed. If the ceremonial ritual was connected with the worship of deities other than Buddha and Bodhisattva, the ritual might involve an animal sacrifice. The homa-sacrifice was followed by sacrificing a sacrificial animal or a bird at the feet of the deity, or on a vedikā in the front. The rites were conducted by priests. Wine, meat, fish, and egg were offered freely to the deities who received animal sacrifice. This was in keeping with the prescription of the

1. D.L. Snellgrove, *Buddhist Himalaya*, Oxford, 1957. Ch. III. P. 112.

2. Ibid. P. 112.

Tantric texts. There are systematic rules of worship for each of the important deities. These particularly concern the spells, the homa and mode of worship with ingredients.

Another common feature of rituals was the taking out of the image of a particular deity kept on a chariot in a procession. The practice is still carried up to now. The Tibetan monk Dharmasvāmin who visited Nepal in 1226-34 A.D. gives an account of the Chariot procession of Avalokiteśvara. The image was taken out in a great procession on the eighth day in middle autumn and offerings were made to the image. Everyday the image was invited by different devotees to their homes and poured pañcāmṛta over the head of the image and then bathed it. The people consumed the water and the victuals. Thus the people worshipped the deity for a half a month and then reinstalled the image in its proper place after painting it once more.

THE PROCESS OF RITUALS : The ground on which the ritual was to be performed had to be cleansed properly. Then 'Pañcagavya' was sprinkled over the ground. The 'Pañcagavya' was a mixture of five products of cow's body, viz. milk, curd, ghee, urine and dung. The 'Pañcagavya' was required for any kind of ceremonial purification. The Svayambhū Purāṇa is the authority for the use of 'Pañcagavya' in Buddhist rituals¹. The Kriyāsaṅgraha Pañjikā also highly recommends the 'pañcagavya' as a purifying thing². The Kriyāsaṅgraha Pañjika also highly recommends the 'Pañcagavya' as a purifying inscriptions also mention the use of the pañcagavya for purifying the ground on which the pūjā or homa was to be performed. The pañcagavya was used to purify the house in which the death of a man

1. R.L.Mitra, O.Cit.No.B19.

2. Ibid. No. B.23.

had taken place. A relative of the death shook off his impurity by touching the pañcagavya' when the mourning period was over. A similar purification rite was held on the birth of a child. Thus the pañcagavya formed a very important article in the purifying ritual.

The rituals began with two necessary things. These were (1). lighting the lamp, and (2) setting Gaṇeśa represented in a unbroken piece of arecanut (supāri). The particular rite that was to be performed started with the worship of Gaṇeśa and the lighting of the lamp. The worship of the main deity was elaborate. If there was an image, in the pūjā sandal paste and other colours - were offered in the forehead of the image. But in the absence of any image the same was sprinkled by the worshippers over the spot or a vessel where the deity was supposed to reside. Then the worshippers offered grains of rice, flowers, pañcapatākā and sweets to the deity as 'navedya' which the deity was supposed to eat. Sometimes milk, curd, pudding of rice and milk, and pañcāmṛta were also offered to the deity. Pañcāmṛta was a mixture of so-called five nectars, milk, curd, honey, butter, and ghee. According to Dharmasvāmin Pañcāmṛta consists of five substances, such as curd, milk, raw-sugar, honey and sugar.¹ The incense (dhupa) was burnt before the image. A lamp also was burnt before the deity. There was ringing of bell and blowing of conch just when the lamp was being offered to the deity. The burning of light was called āratī. The paraphernalia of the pūjā was kept in a vessel of brass or bronze called kuṣuṇḍā.

1. Biography of Dharmasvāmin, Op.Cit.

The inscription of NS.842² (= A.D.1722) on a slab of stone on the platform of the Caitya in Pin-bahal, Patan mentions the paraphernalia of pūjā. Dry rice, sandal paste and flowers as well as offering of Pañcāmṛta which consisted of milk, curd, honey, sugar and ghee were recorded in the inscription as the paraphernalia of Pūjā during the ceremonial occasion of repairing Dharmadhātu Vagisvara (Caitya) in Pin-bahal. A leaf containing invitation to King Mahindrasinha of N.S. 839 mentions, flowers, incense like sandal paste etc. and lamp as nayivedya of Pūjā. The Svayambhū Purāṇa at several instances talks of pañco pācārapūjā with the offering of flowers. It also talks of sacrificial offering (Homa) over the sacred fire made in connection with the ceremonies. The Saptakumārīkā Avadāna alias Ahorātra Vratānusaṁsa of NS 949³ and also talks of Pañcopacāra/pūjā (five fold offerings) with appropriate mantra - during the Vrata.

If a homa was there, homa meant throwing of a mixed substance called caru which consisted of grains of barley, rice, sesamum all soaked in ghee over the fire in a vedikā with the accompaniment of recitation of spells or hymns to propitiate the particular deity. The next stage of the rituals was to feed the priests.

If the deity to be propitiated happened to be the Buddhist Dākinis except Hārīti, or mother goddesses, or Bhairava, or Gaṇeśa, Or Bhīmasena, the sacrifice of an animal or a bird was the essential part of the ceremony. Hārīti received eggs in place of animals . All kinds of animals and birds were not acceptable to the deities. Their acceptance was according to the tastes of the devotees as the sacrificed animals and birds were consumed by them. The

1. Regmi, Op.Cit., Pt. IV, No. 126. 2. Regmi, Ibid, No. 124,
3. R.L.Mitra, Op.Cit. P.221. No. B, 24.

goat, sheep, buffalo, pig, fowl, swan, and pigeon were acceptable to the deity. But no female animal or bird was offered to the deity.

Animal

~~Animal~~ sacrifice is offered to Lokeshvara Matsyendranātha on two occasions, once during the car festival of Matysendra in the month of Vaisākha and then within the Vihara of Duga on a different occasion. One goat is sacrificed on the very first day of car festival and another is sacrificed near the buffalo^{or} when the car reaches Lagankhel to propitiate the Bhairavas represented on the wheels. This sacrifice is mentioned also by the Thyāsapurī E(f.11) under the date line samvat 802 Vaisākha Sudi.1, Friday. According to this record - during the forward journey of the Car of Matsyendranātha animals were sacrificed on three occasions, the third time being sacrificed to propitiate the mother of Matsyendranātha.¹ The inscription of N.S.796 on a slab of stone in the temple of Matsyendranātha in Bungmati records that on the first of the dark fortnight of Kārtika there was to be a ceremonial sacrifice of home in front of Trailokyānātha (Matysendranātha). The home was to follow by a sacrifice of a Goat on the chapāda adjoining the temple within its precincts.²

Wine, meat, fish and egg were offered freely to the deities who received animal sacrifice. Wine is prescribed as offering to the deities of the Sakticult. The same category of deities were to receive a bath with wine as well as accepted the offering of liquor. The spirituous drink was regarded as a very important offerings. This was in keeping with the prescription of the Tantric texts on the mode of worship. There are references to wine, meat, fish and egg are found in the inscription as the offerings to the deities.

1. Regmi, Op.Cit.Pt.III, Appendix - III, p. 92.; Regmi, Ibid, Pt. II, pp.

2. Regmi, Ibid, Pt. IV. No. 78.

If the ritual was to be performed in the temple area, the ritual was performed on the ground which was chosen a little farther from the threshold of the main doors of the temple. Even the sacrifices of animals might be offered at the site thus prepared.

NYĀSA : It is one of the important features of Tantric rites. The rituals of worship in connection with repairing of a caitya or temple involving removal of deities or replacement of the image by a new one were always performed with the nyāsa process of taking out the essence of the deity, and keeping the same in finial until the image was restored to its site or replaced by a new one. Thereafter the essence was transferred from the finial to the old image or to the new one as the case might be. Performing the ritual the priest could invoke the presence of the concerned deity in his own body by nyasa. In this process he had only to chant some unintelligible meaningless compound of letters which were uttered traditionally in the ritual to call for the presence of the deity. With every such utterance the priest has to touch the parts of his own body where the invoked god or goddess is supposed to enter and reside.

There are many records of the nyāsa practice in the inscriptions. The inscription on a slab of stone lying on the ground in Kvābahal in Patan dated No. 831 states how nyāsa was the medium which had helped to transfer the deity in the old caitya of Kvā-bahal to the finial and again from the finial back to the same caitya after proper repair¹. The inscription of NS 842 in Pin-bahal in Patan refers to the Nyāsa² practice in connection with repairing of the Caitya in Pin-bahal.

1. Regmi, Op.Cit. Pt. IV. No. 116.

2. Regmi, op. cit. Ibid, Pt. IV. No. 126.

DHYĀNA : The dhyāna is another important feature of the Tantric rites. It is the way and means of the Tantric system of contracting the deity to be invoked before the rituals start. The devotee fixed his mind on the image of the deity by means of dhyāna. In this process he has to call to his mind the image of the deity in all its details so that the entire picture of the image is before his mind's eye to see and feel intimately as it is. Without the presence of the image before his mind's eye no contact with the deity is possible. Thus the dhyāna enables the devotee to realise the presence of the deity. Hence the seers attach importance to dhyāna.

¹
The Sadhanamālā is a treatise of dhyāna in respect of Buddhist deities as well as of some Brahmanical deities which were borrowed by the Vajrayāna pantheon. This treatise was very popular in Nepal. One of the Sadhanamālā MSS. was copied in Nepal in the Newari Era 285 corresponding to A.D. 1165.

Even uptill now all the Bānras who have performed Cudākarma ceremony continue to be responsible by rota for due attendance upon the images in the Buddhist temples of Vihāras in Nepal. The images receive daily worship regularly. In the morning flowers, lamps, incense, clothes, cosmetics and food are offered to the images. Rice, milk, butter and honey are suitable for Buddhas, Bodhisattvas, and non-tantric divinities. But Flesh and wine are expected by the great tantric gods. Again after sunset the images are offered lamps and incense.

1. Dr. B. Bhattacharyya, ed, Sadhanamālā, 2 Vols. GOS Nos. 26 and 41, Oriental Institute, Baroda, 1925-1928.

The pherapharnelia used in worshipping the Buddha and the Bodhisattva Avalokitesvara by the Buddhist monks and nuns in the Licchavi period were flowers, lamps, incense, vermilion, music etc. The Thorpin inscription of Samvat 43¹ (= A.D. 619) records the worship of the Buddha with flower, light, vermilion, music, ^{etc.}umbrella. The Svayabhū inscription of the time of Anśuvarma² (A.D. 598-623) mentions the worshipping of Buddha with incense, lamp, etc. The Saṅdāhiṭi inscription of the time of Anśuvarma³ records the donation for the burning of lamp and insence at the altar of the image of Āryāvalokitesvara.

1. Vajracarya, Op. Cit., P.185, P.185, No.43.

2. Ibid, P. 384, No. 96.

3. Ibid, P. 386, No. 97.

THE YAJÑAS:- The Yajña literally means offering of sacrifice, In traditional sense the Yajna meant 'sacrificial offering of a mixed substance called Caru to the 'Fire God'. The Caru is a mixture of grains of barley, rice, sesamum and pieces of Kusa grass reed all soaked in ghee. The Yajña might involve also sacrifice of an animal. But such Yajñas were known in ancient times. In the middle ages the Yajñas meant in all cases offering of Caru into the fire over an altar called Veditā to please a particular god or the Fire god himself for blessing sought to have the successful end of the ceremony in connection with repair work or new construction of a Vihāra or a Caitya or a temple, or setting up images of deities. The Yajña is become synonymous with the home rite. The homa' also literally means throughing sacred articles over the sacred fire. A ladle made of wood is used to throw caru into the fire. The particular deity who played the main role in the ceremony is invoked by chanting mantras while the offering is made over the fire.

Common rituals are complete with the five-article Pūjā called Pañcopacārapūjā. Others have more specific ceremonies. The Yajña is the most important part of the rituals on these occasions. Such ceremony is not complete without the Yajña. Thus the Yajña is a part of the bigger ceremony and is performed as the last ritual in the order.

The Yajña is performed on a well cleansed ground ritually purified with 'Pañdagavya'. The Yajña begins with the ignition of fire over the wood pieces kept in orderly fashion in the Veditā. The initial act of lighting fire is called "Agnisthāpana", The Chief priest assisted by his subordinates throws up to the fire in the Veditā the articles

articles called caru prepared for the purpose while at the same time he invokes the deity chanting mantras. The duration of the performance of a Yajña depends on the number of times the mantra is recited and the number of hands employed for the purpose. Ordinarily its duration is short. This is in short the general features of a common Yajña.

There were special Yajñas called Lakṣāhuti Yajñas, Ayutāhuti Yajña or Ahorātra Yajña in which the spells (mantras) were chanted 100,000 and 10,000 times respectively. These involved elaborate rituals apart from the cost in terms of the grains and ghee thrown over the sacred fire and gifts made over to the priests. These ceremonial sacrifices are often mentioned by the inscription of the middle ages.

LAKṢĀHUTI - YAJÑA.

The Lakṣāhuti is called a Yajña where sacrificial offering is caru and ghee. In Lakṣāhuti the mantras (spells) are chanted one hundred thousand times. The Lakṣāhuti involves rituals when the priests chant spells with an offering of a considerable amount of dry rice, paddy, barley and sesamum, all mixed with ghee on the flames of sacred altar called vedikā. The priest who is called hotā - holds a ladle and uses it to contain the mixed articles called caru to be thrown into the altar over which a huge heap of wood-pieces are burnt. When the caru is offered over the fire of the vedikā, the whole site of the ritual is purified. Each time the priests throw up the caru to the fire, while they chant the particular spell (mantra) which is related to the deity being propitiated.

Generally a large number of priests is required for the Lakṣāhuti Yajña. The duration of the performance of the Yajña depends on the number of hands employed for the purpose. So the number of priests employed depends on how soon the ritual is to be finished. The Buddhist priests and their assistants required in the Lakṣāhuti Yajña are : one Mūla Vajrācārya or Kṛyākartā Vajrācārya, one Karma Vajrācārya, one upadhyāya Vajrācārya, one Bhikṣu or Śākya-bhikṣu or sthavira, and one tithipradātā Daivajña. The chief priest named Ācārya or Mūlavajrācārya or Gurubhadāda etc. presides over the ceremony. He occupies the central seat and guides the ritual. There is a staff to assist him. Some supervise the homa, guard the premises and check the entrance.

At the end of the Yajña the host may offer special gifts of gold, cows, horses etc. The priests and their assistants, who engaged in the rituals, are fed sumptuously. They also receive their hard earned wage also in the form of daksina which may be a monetary unit.

Ordinarily Lakṣāhuti Yajña is performed by well to do persons like the ministers, and nobility who find themselves in a position to perform the Lakṣāhuti. Sometimes some donors collectively bear the expenses in connection with the Yajña.

Inscriptions of different periods of middle ages which mention the performance of the Lakṣāhuti Yajña by the Buddhists in Nepal are given herein :-

(1). The Svayambhūnāth inscription of NS 492 (=A.D.1372) mentions for the first time in the history of Buddhism the performance of Lakṣāhuti Yajña (one lac ahutis) by a follower of the Mahāyāna

doctrine and his several relations in connection with the repair of the Caitya. The ritual was performed by one Vajracārya Śrī Jayananda, one paṇḍita Vajracārya Śrī Jñānakīrtisena as Karmācārya and one Tithi pradātā daivajña Ratnapati.¹

(2). The Wu-ba-bahi Copper plate inscription² dated N.S. 511 (=A.D. 1391) records the inauguration of the images of Buddha in Śrī Jagaśrīmahāvihāra by one Śākyabhikṣu Śrī Jayacāṇḍana and his brothers who resided in Śrī Rudravarna Mahāvihāra, having performed one lac ahutis (Lakṣāhuti). The ritual connected with the ceremony was well-accomplished by one Ācārya Subodhijīva .

(3). The I-ha-bahi copper plate inscription of NS. 547 records³ that one Lakṣāhutiyañña was begun with the ignition of fire on N.S. 547. After fifteen days on Wednesday, a gold image of Bodhisattva was enshrined and three finials made of gold and one dhvaja were set up. In this way the Lakṣāhutiyañña was complete with great enthusiasm. The ritual in the ceremony was conducted by one Mulavajracārya, one Karma Vajracārya, and one Bhikṣu.

(4). The Nhaika bahil copper plate inscription dated NS. 508⁴ commemorates the installation of the images of Śākyamuni Vaiḍya Buddha, Etc., having performed one lac āhūtis (Lakṣahutis) by 'Śrī Nāṅacandaa sthaviṛātmaja Śrī Mānēcanda'.

(5). Nhaika bahil Copper plate inscription of NS. 631⁵ records that a gold image of Akṣobhya and a gold image of Dīpaṅkara Buddha were installed in Udyōta Kīrti Vihāra by one Śākyavamsottama Jaya Kesarāja and his several relations on NS 629 caturdaśī, having performed a Yajña. Images of Gandhulī, Dīpaṅkara and Śrī Saṁvara were

1. Regmi, Op.Cit. Pt. III, Pp. 21-24, No. XXIX.

2. Regmi, Ibid, Pt. III, Pp. 31-33, No. XXXIV.

3. Regmi, MN, Pt. III, Pp. 56-57, No. LIV.

4. Regmi, MN, Pt. III, Pp. 30-31, No. XXXII.

5. Regmi, Ibid, Pt. III, Pp. 96-98, No. LXXXV.

installed on NS 631 mārgaśīra Kṛṣṇa. navamī para dasamī. The ritual in the ceremony was conducted by one Mūla Vajrācārya Śrī Jivaharsajāye, one Karma Vajrācārya Jayakīrtijuto, one Paramopādhyāya Vajrācārya Śrī Jñāścandra Juto, one Śākyabhikṣu Śrī Jikita Juro and one Daivajña Udayasiṃha Bhāro.

(6). The Otubahal inscription dated NS.713 records the installation of the stone images of Akṣobhya and Vajrāsana, by one Śākya bhikṣu Śrī Jayalakṣa, a follower of Mahāyāna doctrine, and his several relations in the Jāmbunāda Mahāvihāra, having performed one lac āhutis. The ritual in the ceremony was conducted by one Ācārya, one Karmācārya, one Upādhyāya, and one Sthavira,

(7). The Svayambhūnātha inscription of NS 725, commemorates the various repair works done to the stūpa of Svayambhūnātha at different dates. The repairing was done to the Stūpa in NS 715, having performed one Lac āhutis (Lakṣāhutiyañña) by Bhikṣu Śrī Jayalakṣa who resided in Jāmbhunāda Mahāvihāra and his relations. The ritual in the ceremony was conducted by one Gurubhalātra Vajrācārya Śrī Saṃjaya, one karma Śrī Rabiju, one Upādhyāya. In NS 725 the repairing was done accompanied by a Yajña by Jayalakṣa and his several relations. The ritual was conducted by one Kṛyākartā Vajrācārya Śrī Paṇḍaju, one Karma Rabiju, one Upādhyāya, Śrī Maniju etc.

(8). The Mīmāṃsābāhāl Copper plates inscription of NS 616 commemorates the performing of a Yagna in the shrines of the monastery.

(9). The Siṃhadu-vāl inscription of Kīrtipur states that the image of Śrī Mahābodhi Śākyamuni was installed with Lakṣāhuti amidst the playing of five musical instruments, dance and drama.

AYUTĀHUTI YAJÑĀ OR AHORĀTRA YAJÑĀ : The Ayutāhoma was also called Yajñā in the documents. This was so called because in this Yajñā mantras were chanted ten thousand times. Ayutāhoma was the most common ritual in ceremonies like inauguration of the completion of new construction or repair works of temples or caityas, or monasteries or installation of images of deities. Those who were in less fortunate circumstances earned the merit by performing Ayutāhuti Yajñā.

According to the Kvā-bahāl inscription of NS 831¹ Ayutāhuti Yajñā was completed in ahorātra . Therefore Ayutāhuti Yajñā might be called Ahorātra Yajñā. It appears that they are identical. Ahorātra Yajñās were often recorded by the inscriptions of the middle ages.

The inscriptions of the different periods of the middle ages record the performance of the Ahorātra Yajñā in Nepal by the Buddhists. These records are as follows :

(1). The Mu-bahal inscription of NS 567² (= A.D.1447) commemorates the inauguration of the ceremony performed to set up the wooden image of the god Vajrasatva Tathāgata in Sri Gavarṃmapimtha Vahāsa Mahāvihāra, having performed a 'Ahorātra mahayajñā'. (2). The Su-bahal copper plate inscription dated N.S.666 records the repair of the Chaitya over which a gold umbrella was also set up, having performed a ahorātra Yajñā. The donors were some Śākyaabhi-
ksus who resided in a monastery called Indradevasaṅskārīta Sri
Salako Vihāra.³ (3). The Sveyambhūnātha inscription of NS.680
records the performance of a 'Ahorātra Yajñā' by one Vajracārya.⁴

1. Regmi, Op.Cit.Pt.IV.No.116.

2. Regmi, Ibid, Pt.III, No.LX.

3. Regmi, Ibid, Pt.IV.No.44.6.

4. Ibid, No. XX.XXI. 16.

- (4). The Yanamugal inscription of NS 739¹ commemorates the occasion of completion the repairing of the Caitya in the vicinity, having performing^{ed} a 'Ahorātra Yajña', by one Gurūbhaddāda and others. (5). The Pulchok Bahil inscription dated NS.828² records the installation of a gold image of Sākyamuni in the main shrine of Silāpuri Vānāgiri Vihāra, having performed a 'Ahorātra Yajña'. (6). The Kvā bahāl inscription dated NS.831³ records the repairing of the Caitya with the replacement of the Garba-wood when Ayutā-nuti was completed having performed 24-hours (ahorātra). Yajña. (7). The Cābhil^{inscrition} of NS 835⁴ commemorates the occasion of setting up a dharmadhātu in the area by Sevākhālaka, having performed a 'Ahorātra Yajña'.

Inscriptions of Medieval Nepal which record the performance of other Yajñas in Nepal by the Buddhists are mentioned herein:

- (1). The Guitabahil inscription⁵ on the base of an image of Dīpaṅkarabuddha (in copper) records the ceremonial installation of the image having performed a Yajña which was begun on māghasukla pratipadi tithau of the beginning of the 13th Century A.D. It is the earliest known document which mentions the performance of a Yajña by the Buddhist of Nepal. (2). The Cilamlec Caitya inscription⁶ - records the performance of a Yajña. (3). The Nakabahil copper plate inscription dated NS.649⁷ records the construction of Vajrāsana by some Sākyabhikṣus. (4). The Plukhabahal inscription of NS 674⁸ records the performance of Yajña. (5). The Thathu-bahil inscription dated NS 7794⁹ records the repairing of a Vihāra by one Vajrācārya and his several relations, having performing a 'Yajña'.

1. Regmi, Op.Cit. Pt. IV, No. 33. . 2. Ibid. No. 113.
3. Ibid. No. 116. 4. Ibid. No. 119. 5. Regmi, Ibid. Pt. III, No. XCII.
6. Ibid. No. LXXXIX. 7. Regmi, Ibid. Pt. IV. No. 2.
8. Ibid. No. 13. 9. Ibid. Regmi, Pt. IV, pp. 161-62, No. 73.

(6). The Kza-bahil inscription of NS.832¹ records the construction of a Caitya, a pond and an inn by one Sivarāma in the name of his parents, having performed a Yajña.

PART II
V R A T A S.

By Vrata the devotee means to undergo certain abstinence such as partial or complete fast for twelve hours or twenty four hours or a month. The duration depends on which particular Vrata is being observed. The devotee undertakes to abstain either completely or partially from taking food for the period of fasting. The Vrata is practised by a devotee to purify his body and mind so that he is receptive to the sacred teaching for the attainment of sylvation or Bodhi-knowledge, or it may be just to please the deity of one's choice or to whom the day or days is dedicated for the attainment of one's ~~desirous~~ objects. There are Vratas like uposa, kārtika upavāsa, Ahorātra Vrata and Aṣṭamī - Vrata which are undergone by the Buddhists. Many more Vratas can be cited. Each of these Vratas is dedicated to some particular deity such as Buddha, Avalokitesvara, Matsyendranātha, Etc. The Vrata is also undertaken as a part of the bigger ceremony. The Vratas have their sanction and guidance for performance from the different Buddhist texts. The Vratas are also conducted by the Buddhist priests.

The Vrata was practised by the Buddhists of Nepal. It was also the popular medium by which to attain meritorious objective. The inscriptions of Nepal mention the different Vratas undergone by the Buddhist devotees on a number of occasions. As many Buddhist MSS. which describe the Vratas with their merits in details were copied in Nepal by the Nepalese Buddhists in different periods, it is quite likely

1. Regmi, Op. Cit. Pt. IV. No. 117.

that the Vratas gained their popularity in Nepal to a great extent.

UPOṢADHA VRATA : Upoṣadha Vrata is the most ancient ceremony which was also practised by the Buddhist monks four times in a month as early as the life time of Sākyaṃuni Buddha. The references of the ceremony are often found in different Buddhist scriptures. It is the most popular Buddhist ceremony in all the Buddhist countries . In Nepal it is undergone by the devotees fortnightly. Upoṣadhavrata was also very popular in Nepal.

¹
MS. Upoṣadha Vrata of NS.928 and Upoṣadhavadāna of NS 919 and their many other copies of different ages give an account of the Upoṣadha Vrata. The Svayambhū Purāṇa which is supposed to be composed in the 15th Century A.D. in Nepal also prescribes the systematic rules of the upoṣadha ceremony to be observed and encourage the Bhikṣus for the observance of the rite and its rules.

According to the Svayambhū Purāṇa (Chapter-I) the best means for the attainment of the Bodhisamvara, a religious observance leading to Bodhi-knowledge, is to have recourse to the Poṣadha ceremony. The ceremony should be performed in a place of pilgrimage, in a Vi-hāra , in the temple of Sugata, in a Caitya, or in any place honoured with the image of a Buddha. But the best place for the performance of the Upoṣadha ceremony ~~ceremony~~ is Svayambhū Kṣetra. Its performance in Svayambhū Kṣetra is invariably attended with the best ² result.

The Chapter IV of the Svayambhū Purāṇa prescribes the rules of of Poṣadhavrata. The Votary should implore the protection of the three Jewels everyday. He should salute his spiritual guide and honour the Buddhas in all the ten quarters. A Bhikṣu should abstain from the following vicious acts when he is engaged in the Upoṣadha rite : (1) The acceptance of anything not given, (2) conduct contrary to the rules of Brahmācārya, (3). Drinking (liquor) ...

(4). Dancing and singing, (5). Using flower wreaths, perfume, unguents, (6) Wearing ornaments of gold and silver, (7). Using high bedsteads, and (8). taking untimely meals.

According to this Purāṇa (Ch. IV). Incontinence is specially reprehensible. A Bhikṣu who fails in the observance of these above rules is doomed to perdition. If he succeeds in their observance, he attains the following five results : (1). Divine vision, (2). Divine audition (3). The knowledge of other's thoughts, (4). remembrance of previous existences, (5). and the power of working miracles.

AṢṬAMĪ-VRATA : Aṣṭamī-Vrata is a optional fast on the eighth day of every fortnight. The eighth lunar day of every fortnight is a day peculiarly appropriated to religious ceremonies in the orthodox system. In the Vedic creed, it was customary to fast and offer oblations to the gods in general on this day. The Paurāṇiks made it sacred to different divinities, particularly to Viṣṇu. The orthodox Buddhists observe fasting on the eighth day of every fortnight. The Tantric Buddhists devote the eighth day of certain months to the celebration of the rite called Aṣṭamī-Vrata to secure their prosperity. The Tantric Buddhists of Nepal also observe this Vrata. The Vrata is dedicated to Amoghapāsa and Avalokiteśvara.

Aṣṭamī-Vrata is praised in the story of Vīrakusāvadāna¹. Probably it is composed to be read on solemn occasions of this kind. The Vīrakusāvadāna illustrates the merit of the fast. According to this avadāna the king is rewarded by the miraculous birth of a son from a sugarcane by the observance of Aṣṭamī-Vrata. By the observance of the Vrata Supriya gained a shower of jewels. The king Vīrakusa

1. Vrhatsucipatra, Vol. II, Pt. I., P. 113.

attained salvation by observing the Aṣṭamī-Vrata.

The Aṣṭamī-Vrata Vidhāna gives an account of the whole procedure of the Aṣṭamī-Vrata of the Nepalese Buddhists. Announcing the intention of the worshipper, the opening of the work refers briefly to several of the leading topics of the verses of the Pañcaviṃśatikā thus :

"In the period of the Tathāgata Śākya Siṃha, in the Bhadra - Kalpa, in the Lokadhātu named Saha in the Vaivasvata Manvantara, in the first quarter of the Kaliage, in the Bharata division of the earth, in Northern Pañcāla, in the Devasūka Kṣetra, in the Upachandoha Pitha; in the holy land Āryāvartta; in the above of the king of Serpents, Karkota, in the lake called Nāgavāsa, in the region of the Caitya of Svayambhū, in the realm over which Guhyesvarī Prajñā presides, and which the fortune of Mañjā Śrī protects, in the Kingdom of Nepal, of the form of that of Śrī Samvara, and invincible, encircled by the eight Vitarages, Manilīṅgesvara, Gokarnesvara, Kilesvara and Phanikesvara, Gandhesa, and Vikramesvara, watered by the four rivers Vagmati, Kesavati, Manimati, and Prabhāvatī, sanctified by the twelve greater and six lesser Tirthas, and by the edifices on the four mountains, governed by the seven sages, honoured by the Yoginis, the eight Mātṛikās, the eight Bhairavas, Siṃhini, Vyāghrini, Gaṇesa, Kumara, Mahākāla, Hārītī, Hanumān, the ten ministers of wrath. In such a place, at such a time, before such a divinity, I (naming himself and family) perform this rite, with my wife and household". Then the objects of the ceremony are enunciated. Generally the aversion of all evils, the preservation of health, and the attainment of fortune are the main objects of the performance of the ceremony.

The principal person propitiated is Amoghapāsa who is apparently the same with Svayambhūnātha. But prayers are made and offerings are addressed to all the personages of the Buddhist Pantheon, and to a great number of the divinities of the Hindus, especially to the terrific forms of Śiva and Śakti, and to all the Bhutas or spirits of ill, and the Yoginis and Dākinis, the perpetrators of all mischief.

In the hall where the ceremony is held, various Maṇḍalas^{or} portions are marked off and appropriated to the different objects of the rite, and a complete course of worship is addressed to each. The following is that directed for the Buddha Maṇḍala. The directions are, in general, in Newari, the texts and prayers to be repeated, in Sanskrit.

The sacrificer should touch the Buddha Maṇḍala with his forefinger repeating : " The universal Tathāgata, may all be propitiated ". Then he is to address himself to the Durvā (or holy grass which is placed in the Centre of the Circle). " Om, I adore the Vajra Durvā-glory be to it. " Then he is to throw flowers, or wave incense in the air saying: " May all the Buddhas residing in all quarters gather round me. I, such a one so named, observing this rite, have become a mendicant (Bhikṣu). Let all the Buddhas approach, who will grant me the permission of my desires. I wave this Vajra puspā, in honor of the auspicious teachers, the possessors of prosperity and the Lord; I invite them to appear", Then the worshipper is to present water to wash the feet, and to rinse the mouth saying : " Receive water for the feet of the Saint of Śrī Buddha, Swāhā, Receive the Achaṃana; Swāhā. "

After this, the Puspa Nyasa (presentation of flowers) occurs;

with these ejaculations: "Om ! to the holy Vairocana; Svāhā. Om !
 Om ! to the holy Ratnasambhava; Svāhā. Om ! to the holy Amitābha; Svāhā.
 to the holy Aksobhya; Svāhā. Om ! to the holy Amogha Siddha; Svāhā.
 Om ! to the holy Locanā; Svāhā. Om ! to the holy Māmaki; Svāhā.
 Om ! to the holy Tārā; Svāhā." This is followed or accompanied by

the presentation of incense, lights, water, and whole rice. Then ensues the stotra, or praise; " I ever offer my salutation with my head declined; To the holy benefactor of the world Vairocana, To the holy Aksobhya. To the illustrious Retnodbhava, the best of all Saints. To Amitābha, the Lord of the Munis. To the holy Amogha Siddha, the remover of the ills of the Kali age. To Locana, to Māmaki, and to Tārā, named Pāṇḍurā. I adore Śākya Siṃha, the ruler of all, propitious, the asylum of clemency, the all-wise, the lotus-eyed, the comprehensive Buddha."

Next the Deśana, a sort of confession is performed. " Whatever sin may have been committed by me, child, and fool that I am, whether originating in natural weakness, or done in conscious wickedness, I confess all, thus standing in the presence of the Lords of the world, joining my hands, afflicted with sorrow and fear, and prostrating myself repeatedly before them. May the holy sages conceive the past as with the past, and the evil I have done shall never be repeated." This is to be said by the disciple before the Guru placing his right knee in the Mandala on the ground. Then he continues : " I, such a one, having uttered my confession, take refuge with Buddha from this time forward, until the ferment of ignorance shall have subsided; for he is my protector, the Lord of exalted glory, of an imperishable and irresumable form, merciful, omniscient, all-seeing, and free from the dread of all terrors; I do this in

the presence of men". To this the Guru (spiritual Guide) is to reply repeatedly : " Well done, Well done, my son; perform the Nityatana."

The worshipper accordingly takes rice, flowers, and water, and performs the rite, or sprinkles them on the Maṇḍala, with this text." This is the Lord Arhat, the comprehensive Buddha, replete with divine knowledge, Sugata, knowing the universe, the supreme, the curber of the wild steeds of human faults, the rulers of the mortals and immortals : Buddha. To him, Gem of Buddhas, I address the rites performed to this flowers Maṇḍala." Then the following is made with this formula: " Om ! Namah to the Gem of Buddhas, whose heart is laden with the burthen of compassion, the supreme spirit, the universal intellect, the triple essence, the endurer of ills for the benefit of existing beings, accept this offering, savoury and fragrant, and confirm me and all men in the supreme all-comprehending wisdom. Om, Am, Hrit, Hum, Phat, Svāhā."

The whole of the above is thrice repeated, with what are called the Dharma, Saṅgha, and Mūla Maṇḍalas. The names of the Buddhas is to be changed and the prayers is varied in length, though not in purport. However these form but a small part of the whole ceremony; although it is made up entirely of such prayers and observances.

After worship has been offered to the different Buddhas, Bodhisatvas, regents of the quarters, and other mythological beings, ceremony concludes with the following address to the "spirits of heaven and goblins damned."

" Glory to Vajrasatva - Gods and demons, Serpents and --

saints, Lord of the plumed race, and all Gandharbas, Yaksas, Regents of the Planetary orbs, and spirits that dwell upon the earth. Thus, Kneeling on the ground, I invoke you. Let all hearing my invocation, approach with their wives, and children, and associates. Hear Demi-Gods, who frequent the brow of Meru, the groves of Indra, the palaces of the Gods, and the orbit of the sun, spirits who support in streams, in ponds, in lakes, in fountains, and the depths of the sea. Goblins, who dwell in villages, in towns in the deserted temples of the Gods, in the stalls of Elephants and the cells of Monks, Imps, that haunt the roads, the lanes, the markets, and where cross-ways meet. Ghosts, that lurk in wells and thickets, in the hallow of a solitary tree, in funeral paths, and in the cemeteries of the dead, and Demons of terrific form, who roam as bears and lions, through the vast forest, or rest in the ^umountains' caverned sides. Hear and attend. Receive the lights, the incense, the fragrant wreaths and the offerings of food presented to you, in sincerity of faith, accept, eat and drink, and render this act propitious. Indra, the thunder-bearer, Agni, Yama, Lord of the earth, Lord of the main, God of the winds, Sovereign of riches, and king of spirits, (Isāna) Sun, Moon, progenitors of mankind, accept this offering of incense, this offering of lights. Accept, eat and drink, and render the act of propitious. Kṛṣṇa rudrī, Mahārudrī, Sivā, Umā, of black and fearful aspect attendants of Devi, Jayā, Vijayā, Ajitā, Aparājitā, Bhadrakālī, ¹Mahākālī, Sthalakālī, Yoginī, Indrī, Candī, Ghorī, Vidhātrī, Dūtī, Jambūkī, Tridāśeswarī, Kāmbojinī, Dīpanī, Cūṣinī, Ghorarūpā, Mahārūpā, Drisṭarūpā, Kapālinī, Kapālamā¹ālī, Khatvāṅgā, Yamahārdḍikā, Kṛerga-hasta, Parasuhastā, Vajrahastā, Dhanuhastā, Pañcadākinī, Mahātātṣvā. The accomplisher of all acts, the delighted in the circle of the

Jogis, the Lord of Vajrasvari, all hear and obey this the order of Vajrasatva, who was created by the Yoga of the unimpassioned form of Tathāgatha. On-Ka-Ka-Kerdana-Kerdana ! Khā-Khā, Khādana-Khādana ! destroy, destroy, all obnoxious to me; Gha-Gha, Ghātaya Ghātaya ! Cherish and preserve the life and health, the wishes and the prosperity of the sacrificer, the holder of the thunder-bolt, commands : Hrum, Hrum, Hrum, Phat, Phat, Phat, Svāhā !¹¹

This is the procedure of this and other Tantric ceremonies. *To understand the procedure well passages from H.H. Wilson's translation are quoted above.*
KĀRTIKA UPAVĀSA VRATA : Kārtika Upavāsa Vrata is a optional fast

for a month. During the rite the devotee undertakes upavasa from the Āśvina Sūkla 15 to Kārtika sūkla 15. The Vrata is also called Bhaṣāmāsa Upasana in Newari recorded in an inscription.² The Vrata is dedicated to Matsyendranātha (Trilokyanātha). The proper place for its performance is the temple of Matsyendranatha. It seems that the Vrata was very popular in Nepal. It attracted a large number of devotees belonged to all the castes. But the devotees belonged to low castes were not encouraged to practise the rite. The Buga inscription of NS 796 of Śrī Nivāsamalla mentions jugī, the Nayī and Dombī castes who were prevented from undertaking upavāsa inside the vihāra. The king of the country interfered in the observance of the Vrata.

The Vrata is mentioned in King Śrīnivāsamalla's inscription of NS 796 (=A.D.1676) inscribed on a slab of stone in the temple of Matsyendranātha in Bungmati.³ This record regulated the entry of those devotees who used the precinct as a shelter for a month to stay undergoing upavāsa to please Matsyendranātha of Bungmati. See-

1. Asiatic Researches, Vol.XVI, 1828, Chap.XIII, Pp.472-78. Notice of Three Buddha Tracts received from Nepal by Horace Hayman Wilson, Esq., Ashtami Vrata Vidhana Pp.472-78.
2. Regmi, Op.Cit., Pt.IV, Pp.168-170, No.78.

According to the inscription all the untouchable castes as well as Dom and Nāya castes were not allowed to undertake the Upavāsa Vrata by using the premises. Only those devotees who came to the premises on Āśvina Sūkla 15 were to be allowed. The entry of others was subject to the decision by the office bearers of the Vihāra belonged to the temple. The devotees were not permitted to criticise the efficacy of the offering to Matsyendranātha of Bungmati. The violation of these inscribed rules was to be reported to the king himself.

AHORĀTRA VRATA : Ahorātra Vrata means an optional fast for twenty four hours. Some times the duration of the Vrata endures for two days and two nights. The devotee abstains from taking any food at night but he is allowed to take simple food in the afternoon while undertaking the fast.

The Ahorātra Vratākathā of NS 660 which copied in Nepal describes the divine essence of the Caitya and asks the devotees to undergo a fast for twentyfour hours . The devotees should listen to the story narrated by the priest while they undertakes the Vrata.

MS. Sapta Kumārikā Avadāna alias Ahorātra Vratanusāṁsā¹⁻² which was copied in Nepal in NS 949 gives an account of Ahoratravrata. During the Vrata a story is told of seven nāga damsels by the priest in praise of the Vrata. According to the text the fast continues actually for two days and two nights, although it is called a Ahorātra Vrata. The neighbourhood of a sacred pool, a river, an ocean, a caitya, or a temple is the proper place for the performance of the Vrata. On the 13th of the bright fortnight a temporary

1. Vrhatsucipatra, Op.Cit., Vol.VII, Pt.I, P.49.

2. R.L.Mitra, Op.Cit., No. B.24.

room or dharmasālā has to be erected. The room has to be plastered with cow-dung and decorated with four flags and a awning. Three diagrams of Dharmadhātu are to be drawn with rice-meal of different colours on the floor of the room. Then the night is to be passed in a fast. The Three Jewels are to be worshipped with five fold offerings (pancōpacārapūjā) and appropriate mantras at midday on the 14th. The worshipper is to break his fast by partaking of simple food in the afternoon. At dusk the place and the Caitya are to be illuminated and the worship is to be repeated. On the 15th or full moon day the worship is to be again repeated and the day is to be spent in rejoicings with music and singing.

PART III.

DĀNAS : Saṅghabhōja, Samyakkāṇa, Pañcadāna and Nārāṇa- these are ceremonial gifts which were purely Buddhist rituals. These ceremonial gifts are often mentioned by the inscriptions and the *Thyāsapus* of the later middle periods. These involved elaborate rituals apart from the gifts made over to the priests and feeding of the *Guvās* and *Bares*. Dr. Regmi has given an account of all these rituals in his book 'Medieval Nepal', Pt.II, P.730-31.

SANĠHABHOJA : The Saṅghabhōja is purely a Buddhist ritual which is performed by devotees to please the Buddha or Bodhisattva of a particular Vihāra in Nepal. The main ritual consists of preparing foods and feeding the *Guvā-Bare* caste-men attached to a particular Vihāra. The food thus prepared and fed consists of boiled rice, milk, curd, meat and other things. Before feeding the gathered guests, a small image of Buddha or a begging bowl (*pīṇḍapātra*) is carried in a procession throughout the locality of the particular Vihāra. The king of the country is also invited to attend the Saṅghabhōja ceremony.

The Sugatavadāna¹ is the classical text inspiring this pious deed like Saṅghabhoja. The practice of feeding the Buddhist monks was an ancient custom.

The Saṅghabhoja ceremony or the invitation to the Buddhist Saṅgha is mentioned in a few inscriptions issued from time to time on three occasions at different places.

A copper plate inscription attached to the wall of the main shrine of Degubahal in Thimi dated NS 696 Caitramāsa Kṛṣṇapakṣa 13² records the performance of the ceremony of Saṅghabhoja on the occasion of Mekhasaṅkranti (= Meṣa-saṅkrānti) mahāparvādina. The donor is one Tulādhara Jitājabhāra, a Buddhist by birth. The invitation is called 'Mahādisāsaṅghanimantraṇa' in the record. All the Saṅghas including Sthavira of Guṇakīrti Mahāvihāra joined the invitation ceremony dressed in full with Cīvara, Chatra, dhvaja, patākā, cāmara, ghaṇṭa etc.

The inscription on a slab of stone lying Durukh^y bahā in Chapageon dated 735, 757, 759³ states that Śrī Amṛtasiṃha Bhādra, a descendant of a family of Sākya^hbhikṣu, and his several relations performed the Saṅghabhoja ceremony on the Makara saṅkrānti day of NS 757 pauṣa Sukla dvādasi pra trayodasī. All the saṅghas including Dīpaṅkara Buddha were invited in the ceremony.

The copper plate inscription on the front wall of the main shrine at KVA-bahal of NS.757⁴ also speaks of the performance of Saṅghabhoja ceremony during the Mahāparvādina on makrarāsi gate rabi, mesarāsigate candramāsi. All the Saṅghas including Sthaviras were invited in the ceremony of Saṅghabhoja. They attended the invi-

1. CBMC, Add 1377.

2. Regmi, Op.Cit. Pt.IV, Insc.No.21.

3. Regmi, Ibid Pt.IV, Insc.No.41.

4. Regmi, Ibid, Pt.IV, No.42.

dressed with full equipments of the Tathāgatas such as 'vicitra Cīvaram Sukaṁ, Chatra, Dhvaja, patākāvyajñana, Cāmara stotrasamkha Gaṇṭhāvādya danocchāha Vājana.' The king Siddhinarasīṃhamalla was invited in the Saṅghabhoja ceremony. It appears from this record that the king attended the ceremony.

A leaf containing invitation to king Mahindrasīṃha for his attendance during the ceremony of Saṅghabhoja in NS 839¹ records that a Saṅghabhoja was offered by one Sākyaabhiṣu of Lalitapattana to all the deities (Sakalasāṅghabhyah), (Sarvā Buddhabodhisattvibhyah) including Sākyamuni and Vajrāsana installed in the Bhāskaradevasaṁskārīta Śrī Hiraṇyavarṇa Mahāvihāra on NS 839 māghamāsa Kṛṣṇapakṣa amāvasyātithau; day of solar eclipse (rāhugrasta divārare). The king also attended the Saṅghabhoja ceremony.

SAMYAKDĀNA : Samyaktāna ceremony is performed on the day of Makara Saṅkrānti which falls just in mid-January in terms of the christian calender. The image of Dīpaṅkara Buddha is worshipped on this occasion . A new image is constructed for the purpose . The image is just a bust, of which the head is made of gilt bronze and the portion below is made of cane. If there is any such image in any Vihāra, it is also brought there. The site of dāna is an open space. The Syeṅgu area in Kathmandu and Lagankhel in Patan are preferable for the performance of the dāna ceremony. The new image of Dīpaṅkara is placed in front.

The Guvā-Bares of the Nepal Valley are invited on the occasion . The ruler of the country has also to be present during the

1. Regmi, Op.Cit. Pt.IV. No.124.

ceremony . The Guvā-Bares are offered alms of paddy, rice, wheat, barley and some sweets. They are fed on boiled rice, milk, curd, sugar, radish pickle, Amala (a kind of plum fruit). But no salted preparation as well as meat is served to them. The visiting king is also worshipped at the place where the Guvā-Bares are fed. A throne has to be made for him. The throne is purified by sprinkling water over it with the recitation of the mantras. Elaborate rituals and feeding of numerous Guva-Bares during the Samyaktāna cost enormously to one who undertakes this to perform.

A palm-leaf record of NS 698¹ mentions the twelve yearly Samyaktāna ceremony performed on NS 698 Jyestha sukla purnimā (= May - June, 1578) in the victorious reign of King Sivasiṃha .

PAṆCADĀNA : There is a ceremonial alms begging by the Guvāyus and Bares who go to their laity singing hymns in honour of Buddha. The alms-giving is called Pañjrañā which is a corruption of the word Pancadāna. In this ceremony the devotees distributed freely to the Bades and Guvajus paddy, rice, wheat, barley, sesmum, salt, sweet cakes, sweetmeats, cloth, wooden shoes, umbrella. The ceremony is celebrated on the 13th day of Srāvana Kṛṣṇa.

The thirteenth day of srāvana Kṛṣṇa is the occasion of the anniversary of the day when Dīpaṅkara Buddha in Dvāparayuga had to beg alms in Banares on the intercession of a Brāhmaṇa. This date is recommended by Pindapatravādāna². In patan the dāna ceremony is observed on the 8th of Srāvana Sukla which is a fortnight.

1. In the possession of one Jogaratna Tuladhara, in Kathmandu; Regmi, Medieval Nepal, Pt. II, P. 46.

2. CSMASE, Vol-I, no. 4786(27).

earlier . This date is recommended by 'Kapisāvadāna'¹ as well as Pin-
 ḍapātrāvadāna'. The Jātra of Dīpaṅkara Buddha is mentioned in Kapi-
 sāvadāna, Pinḍapātrāvadāna, and Mahāvastu Avadāna.²

NĀRĀṆA : Nārāṇa is a dāna ceremony of the type of pañcadāna. The
 Nārāṇa ceremony of offering is held on the pañjra of Śrāvana or Kār-
 tika. According to the Kapisāvadāna and Mahāvastu Avadāna Nārāṇa cere-
 mony is also performed in honour of Dīpaṅkara Buddha.

A new standing bust of Dīpaṅkara Buddha in bronze is set
 up for the observance of the ceremony. The image of the Buddha of
 the local vihāra is also brought to the place. The image is carried
 on a khāt by men accompanied by a party of musicians playing instru-
 ments. The dāna called Nārāṇa is offered to the Guvā-Bares coming for
~~about~~ alms and dakṣiṇā in the same place where the images are set up.
 Like Saṅghabhoja and Samyadāna, there is no feeding to the Sākyabh-
 iksus in this ceremony . But the donor has to offer Ksira (rice -
 milk pudding), rice, wheat, paddy, peas, cudā, sweets, digestive
 powder, barley, sesamum, needles, thread, rope, jug and coins.

1. Vrhatsuci Patra, Pt. I, P. 89.

2. Vrhatsuci Patra, Pt. II, P. 115.

BĀNRA YĀTRĀS : The festival takes place generally in the months of Vaisākha, Śrāvaṇa, Bhādra, Kārtika and Māgha. But a wealthy Newar may get up a private Bānra yātra at any time at any place of the Nepal Valley. It is necessary that there should be a Bānra yātra once every year in Śrāvaṇa in Patan as well as in Kathmandu. It is a purely Buddhist Festival. The grand feasts, which are given to the fraternity of Bānras or priests of the Newari Buddhists from time to time, are the main objects of the Bānra Yātrās. In this festival the Bānras of the Nepal Valley are to go about from door to door and receive a handful of alms at each. This is done in commemoration of their ancestors having been ascetic monk who lived on only alms. Every male Bānra of the Nepal Valley, who is invited and attends the feasts, receives his wallet full of food and in many cases money which are distributed freely among them in this festival. The patron of the festival has to make large presents to the first Bānra who gets his foot over the threshold of his house. In addition to the offering to the Bānras, the Bānra-yātrās are usually attended by public festivities, amusements, and illuminations in which the entire community can participate. In some cases the king is invited to attend the festival. He must be presented with a silver throne, umbrella and cooking utensils. The chief part of the expenses incurred on the occasion of the Bānra-yātra is defrayed by some one wealthyman. In this act of piety he is assisted by voluntary contributions from other Newari Buddhists. The magnitude of the feast, the number of Bānras who are invited and the costliness of the ~~camp~~ accompanying festivities vary according to the means of the host. In some cases the feast is given to all the male Bānras of the whole valley of Nepal. In many cases the feast is given only to those of the city in which the patron himself lives. Sometimes the feast is given only to the Bānras who are attached to some particular Vihāra. Dr. Oldfield has given a ^{very elaborate} description of the festival in his book 'Sketches from Nepal' (Vol-II, ch. IV).

CHAPTER - IV.

CHAPTER IV

BUDDHISTS OF NEPAL AND THEIR SOCIAL AND RELIGIOUS LIFE

SECTION I

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NEPALESE BUDDHISTS AND THEIR CASTE SYSTEM.

From the study of the Castes as they exist in the present ^{day} Newari Society it looks quite certain that the entire Newar society of the Nepal Valley was divided into castes not on the basis of religion but on the basis of hereditary occupations and genealogies. Dr. Regmi and Dr. Nepali also hold the similar view in this connection. Dr. G.S. Nepali observes, "Caste cuts across religion and brings both the religious sections of the Newars under one single scheme of hierarchy."¹ Dr. Regmi says. "They (the Chronicles or Jātiyamālā) correctly stated that the society was not divided on the basis of religion but was being built as one whole which comprised followers of both Saivism and Buddhism."²

The Buddhist Newars and the Hindu Newars are placed in one single caste-hierarchy irrespective of the religion they practise in the following order :

Brāhmaṇa or Deobhāju or Jugubāje, who is the priest of the Sivamārgi Newars, occupies the highest rank in the Newar social hierarchy. But they are not very many in number. According to Dr. Regmi they are confined in three gotras, Garga (Kathmandu), Bhāradvāja (Bhatgaon) and Sāṇḍilya (Patan).³ Next to Brāhmaṇa comes the Vajrācārya or Guvā who is the priest of the Bauddhamārgi Newars. All the Newars castes recognise his high status ranking next to Brāhmaṇa. The Vajrācārya claims that they are the descendants from the ancient Brāhmaṇa and Kṣatriya monks. The

1. Dr. G.S. Nepali, The Newars, P.146. 2. Dr. D.R. Regmi, Medieval Nepal, I.P.662.

3. Regmi, Medieval Nepal, Pt.I, P.666.

the Buddhist Bare or Bhikṣu, who are the assistants of the Vajrācārya, ranks next to the Vajrācārya.

Below the priestly castes comes the Śreṣṭhas or Śesyo and the Udas. The Śreṣṭhas and the Udas follow the profession of the Vaiśya Varna. The real Kṣatriyas of the past are now absorbed with the Śesyo community and regarded as the Vaiśyas. According to Dr. Regmi there are three different classes of Śesyo. All the Śesyo have Brāhmaṇa priests but the Śesyo of Thabahi and a few Śesyo of Patan have Guvā priests.¹ According to Dr. Nepali the Śreṣṭhas are divided into two classes. These are the Chatharia and Pañcatharia. The Chatharia call themselves as the higher Śreṣṭha. But the Pañcatharia are not considered pure-blooded. At present each of these classes of the Śreṣṭha are again sub-divided into many sub-castes. Buddhist Guvā priests are accepted as priests by many sections of the Chatharia Śreṣṭhas who are Buddhists.² The Udas are the orthodox Buddhist householders. They do not recognise that they rank lower than the Śreṣṭhas. In fact the Udas are considered equivalent to the Śreṣṭhas. In practice the Śesyo have been regarding themselves as superior to Udas.

Below the Śreṣṭhas of all classes and the Udas come the Jyāpus who have twelve sub-divisions. All the Jyāpus have Guvā priests. But the Jyāpus of Bhatgaon have Brāhmaṇa

1. Regmi, Ibid, P.666.

2. Dr. Nepali, Ibid, Pp.147. .

priests . The Jyāpu Caste is regarded as the upper caste Sūdras. In the historical test of castes drawn by King Jayasthitimalla the Jyāpus have been mentioned as Sūdra. The Jyāpus caste is - followed by a group of 17 parallel castes who are known as Ek-tharis. They practise the inferior kinds of handicraft work or perform the menial duties of outdoor and domestic servants. They are considered as the lower caste Sūdras. Almost all of these sub-castes have Guvā priests.

Next come two groups of unclean castes, the touchables and the untouchables. The untouchable castes, whether Buddhist or Saivite, are placed together in the lowest ring of the ladder of the Newar Caste-hierarchy. The untouchable castes have no priests. It appears that they have no religious affiliations but the touchable castes have priests. Some of them have Buddhist priests. Others belong to Sivamārgi.

A similar scheme of Newar Caste-Hierarchy is also given by Dr. Nepali in his book 'The Newars' and Dr. Regmi in his book 'Medieval Nepal, Pt.1 in their respective lists of castes which are the products of their field study. The entire caste structure of the Newars of the present day was known to Mr. B.H.Hodgson who resided in Nepal in the years between 1823 and 1843 A.D. Dr. Oldfield who was in Nepal in the years between 1848 and 1860 also knew all the castes as they exist in the present day Newar society. Therefore, it is quite certain that the caste structure as it exists to-day existed as early as the early 19th century A.D. The Gorkhali rulers made no attempt to interfere with the

Newari customs and their social organisations. Therefore, the structure had continue^d to exist as were existing in the Pre-Gorkha period. same_A. There is no doubt that this caste structure of to-day

must have existed throughout the medieval ages, although some changes are noticeable in the caste structure as it developed in the present day since middle ages. A few of the medieval castes are missing in the present day Newar society. According to the Chronicle B² King Jayasthitimalla (1382-1395 A.D.) defines professions for all the castes. It further states that the King also specified the type of priests for them, whether a Brāhmaṇa or a Guvā. Dr. Nepali observes, 'Though we hear of Varna and 'Jāti' from the very early times, it is only in the 14th century that caste was organised on a uniform basis in Nepal . It was king Jayasthiti Malla who, with the help of five Brahmins from the Indian Plains, organised the society of the Valley into four Varnas and 64 castes on the basis of hereditary occupations and geneologies."¹ Dr. Regmi writes "It is my belief that with a few exceptions the castes in the Newari community to day form a projection of their picture existed in the 13th and 14th centuries A.D. They provide the only clue to the understanding of the castes generally existing in those days."²

A copper plate inscription of Yaksamalla dated NS. 573 (= A.D.1453)³ states that the work of constructing the wall of the fort was performed by the four castes of the state the Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras. This record does not distinguish the people of the Kingdom on the basis of religion or sect. Analysing this statement of the inscription Dr.Regmi writes that 'castes were commonly distributed in the two religious communities and whether its members are Saivite or Buddhist,

1. Dr.G.S.Nepali, The Newars, P.146. 2. Dr. D.R.Regmi, Medieval Nepal, Pt.1. P.664. 3 . Dr. Regmi, Medieval Nepal, Pt.111, p.73. Insc.NO.LXIV.

each caste was one community¹. According to Itambahal inscription dated N.S. 502² (= A.D. 1382) the wife of Madanasinharama, who was an out and out Saivite calling himself 'parama māhēśvara', was a follower of Buddhism calling herself in the record 'Sugatavamsāvatārinī'. It implies that intermarriage existed between the followers of Saivism and Buddhism in the same caste as early as the 14th Century A.D. Thus, with all certainty it may be concluded that the Newars of the Nepal Valley did not accept castes based on religion but the castes were based on hereditary occupations of the people irrespective of the religion they followed. One's place in the Newar caste hierarchy was determined with reference to the nature of the job done. The caste structure of the present day Newar society existed also through out the middle ages with some changes. It is also clear that Buddhist Newars have no separate caste structure of their own since the middle ages. In each of the four varnas they were also distributed along with the Hindu Newars according to their hereditary occupations.

In ancient Nepal the society was not absolutely casteless. Castes in Nepal are as ancient as its history. It is quite likely that the inhabitants of the Nepal Valley were not caste-ridden until the advent of the Licchavi rulers in the Nepal valley about in the middle of the second century A.D. (120-30 A.D.)¹. The very first available dated inscription of Samvat 386² (=A.D.464) talks of Brāhmaṇa who received gifts at the hands of Mānadeva I and his mother. In the seventh century A.D. (about 637 A.D.) the Chinese pilgrim Hiuen Tsang noted

1. Dr.Regmi, Ancient Nepal, 1969, p.76. 2. B.L.I, No.15; Gnoli, No.LXXXI

that the kings of Nepal were Ksatriya Licchavis.¹ Several inscriptions² issued by Licchavi rulers address the villagers and inhabitants as those led by Brāhmanas (Brāhmaṇa purassaran²). Thus from the documents mentioned above it is quite certain that castes existed in Nepal as early as the 5th century A.D. and even earlier, although details of the caste structure in ancient Nepal are not known from these documents. The Chinese pilgrim Hiuen Tsang noted in about 637 A.D. that there were above 2,000 Buddhist ecclesiastics who were attached to both 'Vehicles', viz. Hinayāna and Mahāyāna. The Sankhu inscription of the 7th Century A.D. has testified to the existence of 'Maha sanghikabhiksusangha' in ancient Nepal. Two inscriptions of Narendradeva of 679 A.D. speak of a congregation of Buddhist monks coming from all quarters and residing in Sivadeva Vihāra. Ansuvarma's Harigaon Inscription of Samvat 32 (=A.D. 600-605) indicates that up till the time of Ansuvarma the Tantric Mahāyāna and Vajrayāna deities had not made appearance in Nepal. From these documents it is quite certain that Nepal had not come under the influence of the ritualistic Buddhism in ancient times and the priestly caste in the Buddhist community was absent at least as late as the 7th century A.D. and even later. From these records it is not known which castes came to be led by the Buddhist monks who were engaged in the study of Buddhist literature concerning both the Vehicles and missionary activities - -

1. Yvan Chwang's Travels in India by Watters Vol.-II, pp. 83-85.
2. Gnoli, XII, XV, XIX, etc.

preaching the doctrine of Buddha and converting the mass of the people irrespective of their caste and creed into Buddhism. Similarly very little is known about the Saivite laity from the available documents. Nevertheless, the Buddhist *upāsakas* or householders must have been present there at that time. Hiuen Tsan noted that Buddhist monasteries and Hindu temples were situated touching each other. He also noted that the Kings of Nepal, who belonged to the Licchavi dynasty of the Kṣatriya Caste, were faithful followers of Buddhism. This record indicates the extent of communal harmony between the followers of Buddhism and Saiva-Viṣṇuism as early as the beginning of the 7th century A.D. Hence it looks quite certain that Buddhist 'Upāsakas' were distributed among the different classes or occupational groups or castes of the inhabitants of the Nepal Valley in ancient times, although the Buddhist priestly class was absent. As the society even in ancient times could not be divided on the basis of religion, Dr. Regmi has rightly observed. "It is a misnomer to say that castes came into Buddhist society in the medieval age."¹

MS. Aṣṭasāhasrikā Prajñāpāramitā of NS 119 (= A.D. 999) was copied for one *suvannakāra Śrī Rānaka*². MS. Aṣṭasāhasrikā Prajñāpāramitā of N.S. 213 (= A.D. 1093) was copied for one *Kulaputra Kāyastha Śrī Jīvaḍharasīṇha*³. MS. Nāmasaṅgīti of N.S. 253 (= A.D. 1133) was copied by one *Vanikaputra Visudhrajīya*.⁴

MS. Satasāhasrikā Prajñā Pāramitā of NS. 403 (= A.D. 1283) was

1. Regmi, Medieval Nepal, Pt. 1, p. 656.

2. JBORS, Vol-XXIII, Pt. I, p. 29.

3. Ibid, Pp. 24-25.

4. Ibid, p. 37.

copied by Ratna Upādhyāya.¹ MS Nisṇṇandayogāvlī of NS 356 (= A.D. 1236) was copied by Kāyastha Vajrācārya bhikṣu Jñānarakṣita who resided in Jaya-monohara Varmana Mahāvihāra of Lalitapur in Nepal.² MS Pingalāmata of NS. 313 (= A.D. 1193) recorded in its colophon one dvijavaryah Śrī Ānandosramana³, who was undoubtedly a Buddhist monk, who resided in Kathmandu. MS. Manthāna Bhairava Tantra of NS. 306 (= 1186 A.D.) was copied by one Kāyastha Śrī Mahādeva. the custodian of the MS. was one Vajrācārya.⁴ MS. Satasāhasrikā Prajñāparāmitā (111) of N. S. 404⁵ (= A.D. 1284) was copied by one Bhikṣu Ācārya Kāyastha Sugatarakṣita.

The documents mentioned above represent a real picture of the structure of the castes in the Buddhist community existed in the period between the 10th and the 13th centuries A.D. A full pledged caste structure was formed in the Buddhist section of the society as early as the 12th century with the appearance of the Buddhist priestly class in the Buddhist monastic order. MS. Manthāna Bhairava Tantra of NS 306 (= 1186 A.D) mentions for the first time the existence of Vajrācārya in Nepal. The Buddhist MS Aṣṭasāhasrikā Prajñāparāmitā of NS.119 was copied for a man whose designation was suvarṇnakāra who might have been a goldsmith, maker of gold ornaments. Now this profession of goldsmith is followed in Nepal only by the Buddhist ex-monks belonging to Bare Caste. MS. Aṣṭasāhasrikā Praj-

1. Ibid, P.30.

2. Govt. Nat.Lib., Nepal, No. 6904.

3. British Museum, or 2279, Pub.in CSEM, P.235, n.550.

4. Darb.Lib.Cat. 11. 218.1.

5. JBR6, vol - XXIII, Pt.1, P.30

prajñāpāramitā of NS 213 was copied for a man whose designation was Kāyastha. Now the Kāyasthas are absorbed with the Śreṣṭha community and regarded as the Vaiśyas. The owners of the two Buddhist MSS, with the designations 'Suvarṇnakārṇa' and Kāyastha must have been the lay-followers of Buddhism. The MS. Nāmasaṅgīti of NS 253 was copied by one whose designation was 'Vanikaputra' and MS. Manthana Bhairava Tantra of NS 306 was copied by one whose designation was Kāyastha. The two copists might have been Buddhist Upāsakas or not but they were undoubtedly closely associated with the Buddhists. MS. Piṅgalāmata of NS.313(= A.D. 1193) indicates that one Buddhist monk of Nepal was converted from Brāhmanas. MS. Satasāhasrika Prajñāpāramita of NS.403 was copied by one Ratna Upādhyāya. MS. Niṣpandayogāvalī of NS 356 indicates that the Vajrācārya was converted from the Kāyastha community. MS. Satasāhasrikā Prajñāpāramitā (111) of NS 404 mentions that the Bhikṣu Ācārya a celibate Buddhist monk of Buddhist monestic order was originally belonged to the Kāyastha Caste. This fact indicates that an individual did not like to lose his *caste* background even on his conversion to monkhood. They took pride in calling themselves descendants of the Brāhmanas and Kāyastha. Thus these facts are the evidences of the existence of castes amongst the Buddhists of Nepal as early as the 10th century A.D., although the Buddhist priestly caste appeared in the scene as late as the 12th century A.D. to give a full shape to the Buddhist caste structure in Nepal. The Buddhists were distributed among the Brāhmanas, Kāyasthas and Vaiśyas. But nothing is known about the Sudra and lower castes amongst the Buddhists from these records. Perhaps, these castes were also there. Hence it is a-

untrue to say that castes were created into the Buddhist society by King Jayasthiti Malla in the 14th Century A.D. There was no water tight compartment between the lay-followers of Buddhism and those of Saiva Viṣṇuism, as the Buddhist section of the society was not self-contained and isolated. They had not only to maintain close association with their counterpart in the Hindu section of the society, but they had also to depend for various social services on other castes who rendered those services. Therefore, there was no such community in Nepal as exclusively Buddhist. But there was a Buddhist monastic order belonging to each of the two vehicles, Hinayāna and Mahāyāna school of Buddhism which stood unmixed with the followers of Saiva-Viṣṇuism. These Buddhist monastic orders must have been free from the influence of castes. With the influence of Vajrayāna or Tantric Mahāyāna rituals and practices when old-monastic orders had disintegrated and in the absence of the orders Buddhist monks discarded celibacy and married women, castes appeared with the community of monks, because they had to be grouped into a new caste that could be called Buddhist. Having returned to domestic life these Buddhist monks, too, took to priestly functions. They entered the hierarchy of Buddhist castes as priest. The Buddhist ex-monks were divided into four groups in medieval Nepal. These were : (1) the Vajrācāryas, (2) the Brahmācārya Bhikṣu, (3) Śākya-Bhikṣu, and (4) Cailaka. The Vajrācārya was known as Guvāju who rendered priestly functions and others were collectively known as Bare who assisted the Guvāju in conducting ceremonies.

P A R T - I.

NEPALESE BUDDHIST CASTES AS THEY EXIST TODAY.

The Nepalese Buddhists are divided into three distinct classes. These three primary orders of castes into which the Buddhists are divided are as follows : (i) The first and highest order is that of the Bānras or priests. (ii) The second order is composed of Ulas and a section of the Srestha community professions of the who follow the profession of the Vaiśya Varna, i.e. trade and commerce. (iii) The third and lowest order includes all those who do not belong to either the first or second ordered. They are regarded as Sūdras. Besides these, there are touchable and unclear castes.

BUDDHIST PRIESTS.

1. Vajrācārya - They act as priests for many castes. They are called Guvā.
2. (a). Brahmācārya
Bhikṣu known
as Bare
(b). Sākyabhikṣu known
as Bare
(c). Cailaka known as
Cibā Bare
- I
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I
- The Bares assist the Guvās in conducting ceremonies. But they also follow the professions of Goldsmiths and silversmiths mainly.
3. Nhayo Guvā - They are priests of the Guvā castes. They are considered below the Bares in rank.

THE ORTHODOX BUDDHIST UPĀSAKAS.

The second of the primary castes into which the Newari Buddhists are divided is called Ulas. Their class ranks next below that of the Bānras. The Ulas corresponds to the Hindu

order of the Vaisyas. They are orthodox Buddhists. In fact they are the descendants of the primitive Buddhist laymen. When the Bānras were ascetics, the Udas were the people who represented the Buddhist section of the highest caste in the Nepal Valley. Their only recognised spiritual adviser are the Vajrācāryas. They do not employ Brahmin priests to officiate at any of their religious services. They never worship publickly at purely Hindu Temples. A Bānra can lower himself to join the order of Udas, but an Udas can never become a Bānra. The Udas eat from the hands of a Bānra, but the bānras do not eat from the hands of an Udas. The udas may let their hair grow according to their fancy. The Udas are again sub-divided into different classes. The different classes of Udas interdine and intermarry among each other. But they do not interdine and intermarry with the class below them. All the classes of the Udas are pure Buddhists.

The sub-divisions of the Udas are purely based on hereditary callings. The Udas is composed chiefly of the mercantile and trading classes as well as the metal-working classes. Each class of the Udas inherits a particular trade. They regulated the chief part of the foreign trade of Nepal. Their trade was mostly with Tibet.

According to Dr. Oldfield the Udas who are pure Buddhists consists of seven different classes. They are : (i) Mahājanas or merchants, (ii) Workers in metallic alloys, (iii) Stonemasons, making all the stone images of the gods for temples, as well as working in stone for general purposes; (iv) Carpenters, (v) Makers of vessels in brass, copper, and zinc, (vi) Tile-makers, and (vii) Bakers.¹

1. H.A. Oldfield, *Ibid*, Ch. IV.

According to Dr. Nepali the following are the present sub-divisions among the Udas caste : (1) Tulādhara - Trader and merchant , (2) Vania - Trader and Merchant, chiefly dealing in spices, (3) Sikarmi - Wood worker and house-builder, (4) Marhi-Karmi - Confectioner, (5) Tava or Tāmrakār - Workers in Copper, brass, gold and silver, (6). Loh (n) - Karmi - Worker in stone and ivory, (7) Awa - Brick and tile-maker, (8) Kansakar or Kasa - Worker in bronze. Dr. Nepali writes that B.H. Hodgson mentioned two more sub-divisions of the Udas. These were : (1) Sirha-khow (Red lead maker) and (ii) Kotaju (Door-Keeper). But he denies the existence of these two sub-divisions in the present day Newari society of the Nepal Valley. He writes that such professions can be followed by any person. According to Dr. Nepalé's enquiry the Tamot (Tamsakar) of Patan is not regarded as Udas as they are Hindus. In the 14th Century King Jayasthithi Malla shows a Hindu section of Tamot side by side with the Buddhist one. Dr. Nepali also says writes that all classes of the Udas are orthodox Buddhist Upāsakas.

According to Dr. Regmi the following are the present sub-castes of the Udas : (1) Sthapit - artisans, (2) Kasa - Workers in Bronze, (3) Tamo - workers in copper, (4). Sikamī - Carpenters , (5) Lohankamī - Stone masons who also carve images of deities, (6) Marikamī - confectioners called today Halwais, (7) Āwā - Tile makers , (8) Tulādhara - traders, and (9) Sīñkwo. According to Hodgson, formerly they were makers of red lead powder, now they are husbandmen. Dr. Regmi has recorded that all Udas have Guvā priests. But certain Tamos in Patan as well as -

some Halwai families of Marikarmi have Brāhmaṇa priests. Therefore priests, they are not considered as Udas, as they are not Buddhists.

All these terms used to designate the sub-divisions are also used as surnames and are indicative of their hereditary occupations. But in the present day the sub-divisions of the Udas are no longer confined to their hereditary occupations. They take to all sorts of secular professions. On the other hand, many of the Udas are followed by other Newar castes also. At present the Udas are found mainly in the town of Kathmandu and sparsely in Patan. They are found in Bhatgaon. Each of the sub-divisions of the Udas inhabits in a particular tole of Kathmandu.

As artisans and traders, the Udas comes into intimate contact with other Newars irrespective of their castes and creeds. They have to supply a variety of brass and copper vessels to other Newars for religious purposes. Only a section of the Udas in Patan called Barhi-Karmi has ceremonial function connected with the festival of Matsyendranātha.

BAUDDHAMĀRGI ŚREŚTHAS : They follow the profession of Vaiśya Varna and are regarded as Vaiśyas. Many sections of the Chatharia Śreśthas have Guvā priests as they are Buddhists. On the thirteenth day of mourning when the Śrāddha ceremony takes place in the house of a section of Śreśthas, Buddhist Guvā priests have to officiate in the function. Generally these Śreśthas live in Thabahal and Patan.

THE HETERODOX BUDDHISTS.

The third and lowest of the primary castes into which the Newari Buddhists are divided is composed of all the heterodox Buddhists as Dr. Oldfield terms them. It includes all those who do not belong to the Bānra and the Udas. It is the largest and most comprehensive of the three classes of the Newari Buddhists. According to Dr. Oldfield the numbers of the heterodox Buddhists in his time are much exceeding those of the two other orders put together. This third order includes all those Buddhists who follow agriculture as their hereditary calling, as well as those Buddhists who perform the inferior kinds of handicraft works. It also include all those Buddhists whose occupations are looked upon as degrading and whom the rest of the Newari Buddhists regard and treat as "outcastes". All those, whose hereditary occupations are connected with land in one way or another, are called Jyāpus. All lower classes of Newars, who are engaged in domestic service and in the inferior kinds of handicrafts, are called 'Ektharis' by Mr. Hodgson. The Jyāpus and the Ektharis are all caste-men from whose hands any Newar may drink water without forfeiting his own caste. The Buddhist Jyāpus and the Buddhist Ektharis correspond to the Hindu caste of Śūdras. There is no difference between the Jyāpus and the Ektharis in their religious practices and opinions, but socially they form a distinct class or caste.

Although the heterodox Buddhists profess to esteem Buddha before all other divinities and employ a Gubhāju as priest, in

fact they are Buddhists only in name. They avowedly combine the worship of Hindu deities with that of Buddhist deities. They worship all the Hindu gods and goddesses. They employ Brāhmana priests to assist their own Vajrācāryas in the performance of his sacred duties. At the present day some of the Heterodox Buddhist Newar castes such as the Manandhars or Sāmi and the Jyāpus perform Satyanarain Pūjā for which they employ the Deo-Bhaju Brahmin as priest. They publickly attend the religious services of purely Hindu temples. They also attend at the celebration of all important Hindu ceremonies, such as marriages, the rites of death, etc.

THE JYĀPUS : The Buddhist Jyāpus are by far the most numerous of all the castes into which the Newari Buddhists are divided. According to Dr. Nepali the Buddhist Jyāpus are called Asat-Sūdra, while the Hindu Jyāpus are called Sat-Sūdra. The Hindu Jyāpus reside in Bhatgaon. They employ a Brāhmana as their priest. Others employ a Buddhist Gubhāju as their priest. The Buddhist Jyāpus ^{next below the Ūlas.} hold rank/But they are at the head of all the heterodox Buddhists. ^{next below the Ūlas.} All the Buddhist Jyāpus have Guvā priests. Although the Buddhist Jyāpus have Buddhist priests for their family ~~ly priests for their family~~ rituals, they have to perform caste duties in ceremonies and functions connected with both the Buddhamārgis and the Sivanārgis. The Jyāpus have been mentioned as Sūdra in the historical list of castes drawn up by king Jayasthiti Malla¹. Now - a - days this caste is regarded as the upper caste Sūdras. The castes ranking above them do not accept cooked food from their hands. The different classes of Buddhist Jyāpus eat

1. Wright , Op. Cit. , P. 126.

together and intermarry among each other. But they do not inter-dine and intermarry with any of the other classes who rank below them. The Jyāpus are sub-divided into different classes.

According to Dr. Oldfield the Buddhist Jyāpus are sub-divided into six classes.¹ Dr. Nepali mentions the following five sub-divisions of the Jyāpus : (i) Suwal, (ii) Kumhal, (iii) Dungol, (iv) Gua or Gual or Hale, and (v) Pihi or Pahee.² But Hodgson had noted many sub-castes of the Jyāpus. The hereditary callings of most of these castes were associated with Matsyendranātha.³ According to Dr. Regmi at the present day the Jyāpus are sub-divided into the following twelve main sub-castes: (1) Maharjang - They engage mainly in agriculture, (2a) Dangul-Measurers of Corn fields, and agriculturists. They also lay bricks (2b) Kusatha - Makers of umbrella, (3) Su-wāl - They cook rice for use in festivals during the Matsyendranātha Yātrā, (4) Mālī-Gardeners, (5) Kumhal - They are sub-divided into two classes. (i) Kumhā who makes pots of red colour, and (ii) Makujyā who makes black earthen wares. (6) Yāñba - They perform all works in canes connected with the making of the Chariot of Matsyendranātha. They also prepare cots of canes, (7) Chaku - They are employed to stop the wheels of the Chariot of Matsyendranātha when they go out of their way. (Hodgson). (8). Gwañ - They burn the dead bodies of high caste Newars like, Guvā, Bare, Udas and Sretha. (9). Bawñ - They cultivate the fields and sell 'Palong' leaves'. (10) Tepe - According to Hodgson's informant they are 'born of the Union of Vaisya

1. Wright, -op. Cit. P. old field, op.Cit. Ch. IV.

2. Dr. Nepali op. Cit.

Rājā and his Khusal concubine' (11) May - They bring a strongly scented flower called Musvāñ in Newari and Babari in modern Nepali to be offered to Matsyendranātha. (12) Gaṭhū - They pick up wild flowers and bring to the market for sale. He also has noted in his list of castes the following five sub-castes of Jyāpus : (i) Hākeo kumhāl, (ii) Shāpu, (iii) Mepu, (iv) He-pu, and (v). Pinu-Pāndā¹. Dr. Regmi and Dr. Nepali² have stated in their respective accounts of the Jyāpus that all the Jyāpus have Guvā priests but the Jyāpus in Bhātgaon have Brāhmana priests as they are Hindus.

THE EKTHARIS : It consists of different sub-castes. They are placed socially in next below the Jyāpus. They are employed in various inferior handicrafts, as a artisans, mechanics, and in domestic service. The different classes of the Ektharis do not interline and intermarry among each other in the way the castes above them do. Each intermarries and interlines within its own caste only. But all of these sub-castes are regarded as standing on the same social plane.

According to Dr. Oldfield the order of these Heterodox Buddhists consists of twenty four different classes, each of which inherits a particular calling. He noted the following fourteen important sub-castes of these Heterodox Buddhists. (1) Painters, (2) Dyers, (3) Blacksmiths, (4) Cutlers, (5) Oilmakers, (6) Gardeners, (7) Small-Pox inoculators, (8) Barbar surgeons, (9) Inferior Carpenters, (10) Basket-makers, (11) Cowherds, (12) Wood-cutters, (13) Porters, and (14) Palanquin-bearers.²

1. Dr. Regmi, Pt. - I, Pp.671 - 72. 2. H.A.Oldfield, Ibid, Ch. IV.

Mr. Hodgson had included seventeen caste-groups under the Ektharis. But Dr. Nepali has mentioned only seven caste-groups under it.¹ These are : (i) Gathu, (ii) Nau, (iii) Khoosa (iv) Chitrakar (v) Cheepa, (vi) Manandhar and (vii) Kow. He writes that the rest of the caste-groups of Hodgson's list have partly disappeared and partly come to occupy different ranks in the Newar social hierarchy.² However, Dr. Regal has noted seventeen castes which are known as Ektharis. These are (1) Tātī - Makers of 'Ponga', the cloth with which the dead body is wrapped before it is cremated, (2) Pūṣṭul - According to Mr. Hodgson "they go before the dead of high caste Newars upto the Ghāt carrying in a basket an earthen lamp in a small basket and also another basket with a bell."³ (3) Puñ or Chika (Chitrakār) - Painters of religious pictures. They also paint walls. They distil liquor and sell them. (4) Khusal - They cultivate and thrash rice. But they used to play kahā instrument in the funeral in the Medieval ages. (5) Chhipe (Dyer) - They dye cloth. They also persue agriculture and make umbrellas. (6) Nau (Barbar) - They shave and cut nails of high caste newars e.g. Brāhmanas, Guvā, Baro, Sēsyes, Udai and Jyāpu. (7). Bhā - They accept gifts on the eleventh day of funerary rituals of Siyamārjī Newars. They also dye cloth of red colour, woolen blanket and waist band. (8) Kau-Iron-smiths. (9) Kaṭa - They follow mainly agriculture; pichinī, the female cute naval cord. (10) Sāni - Oil extractors and sellers, (11) Konār - Makers of perfumed incense to

1. BN. Hodgson, Ibid.

2. Dr. Nepali, Op. Cit.

be burnt during auspicious ceremonials. They also make the spinning wheels (12a) Duīñy - - They hunt and also cultivate. (126)

Dall or Lamo or Putuwar, - some of them served as door-keepers and soldiers. (12C) Ballahmī - They are load carriers, peons and soldiers. (13) Mosat or Musa - They weighed and packed the flesh for sale in the past. Now they are cultivators. (14) Sabal - In the past they bred the leeches and used them to suck the human blood. Now they till the land. (15) Kahabhūjā or Kahāl - They play Kahā instruments, while the dead body of the high caste Newars is being carried to the cremation ground. They also cultivate the fields. (16) Pañāl - On the tenth day of the mourning period they wash the Nakāpa, a piece of cloth covering part of the head chān during the mourning period. (17) Kaivaidya - Inoculator of smallpox vaccine.¹ According to Dr. Regmi's information Khusal, Pañāl and Kaivaidya of Regmi's list of castes have Brāhmaṇa priests.

He has also noted Duīñs and Ballahmīs in general do not have priests. Nos. 1, 2, 3, 5, 6, 8, 9, 12, and 15 of Ektharis have Guvā priests.² According to Chronicle B₂ Khusal, Sami, Konar, Mosat have Guvā priests.³ According to Dr. old-field the Kaivaidya "is a heterodox Buddhist" and according to Petch⁴ Ballahmī is Buddhist.⁵ mentions Sabal as Buddhist. Thus almost all the sub-castes of the Ektharis mentioned by Dr. Regmi have Buddhist Guvā priests as they are Buddhists.

1. Regmi, Op.Cit., Pt. I, Pp 675-76.

2. Ibid, P. 674-75.

3. Ibid, Pp. 647-48

4. Ibid, Pp. 647-48

THE OUTCASTES :- The 'outcastes', whether Buddhist or Saivite, are placed together in the lowest ring of the ladder of social hierarchy of the Newars. No Buddhist or Hindu can drink water from their hands without forfeiting his own caste. The different classes of this outcastes do not interdine or intermarry among each other.

According to Dr. Oldfield there are eight additional classes of heterodox Buddhists whom the rest of the Buddhists regard as 'out-castes'. These out-castes are : Butchers, certain classes of musicians, Charcoal-makers, workers in leather, fish-satchers, sweepers, and washermen.¹ Dr. Regmi divides this out-castes into two groups - touchables and untouchable castes. The touchable castes are (1) Dhubya - Washermen, (2). Saṅgo - They were washermen to the Newar Rājā, (3) Mhāyo-Butchers. They also shave and cut nails of low caste Newars, (4) Kulu - Workers in leather (5) Jugī. The untouchable castes are : (1) Pō or Poria - They catch fish and sparrows and keep guards in temples. (2) Chyāmkhala - They remove night soils and also sweep the streets. (3) Hāru-huru - They sweep public thoroughfares and courtyards². But according to Dr. Nepali the touchable castes includes : Du(n) - Yeeya (n), Balami, Sangat, Bha, Kasai, and Kusle. The untouchables are : Pore, Kullu, Chyame and Hara-Huru.³ Dr. Regmi mentions Dhubyā and Jugī as Śivamārgī. The priest of the Saṅgo is called Gubha - Mhāyo.⁴ But according to Chronicle B² Kulu, and Mhāyo have Guvā Gava priests.⁵ According to Hodgson Du(n) Yeeya (n)s had Bānra priest, but they received 'Dikṣā' from a Brahmin.⁶ The remaining

1. Dr. Oldfield, Op.Cit. Ch. IV. P.

3. Dr. Nepali, Op.Cit. P.

5. Ibid, P.

2. Dr. Regmi, Op.Cit. P. 677.

4. Ibid. Dr. Regmi, Ibid, P. 677.

6. ETHE Hodgson, Op.Cit. P.

outcastes have no priest . Mr. K.P. Chattopadhyay¹ states that all the eight outcastes mentioned by Dr. Old field are said to be now Sivomārgis. Dr. Nepali writes, " During my stay in the Valley, I came across a person of the Buddhist priest by caste, who was reported to have become a Pore by keeping a Pore Woman."²

P A R T - II.

THE ECCLESIASTICAL COURT (DHARMADIKARI).

Dr. Oldfield states that in his time the Buddhist Newars are under the jurisdiction of the Rāja Guru or Brahman High Priest of the Gurkhas on all subjects relating to the laws of caste. As the highest religious functionary in the land, the Rāj Guru presides over the ecclesiastical court which takes cognizance of all cases relating to the laws of caste, whether the accused be Buddhists or Hindus. In accordance with the laws laid down in the Hindu Sastras, the ecclesiastical court comes to a decision and awards a punishment without any reference to the religion of the offender. The offender is punished either by fine, imprisonment, confiscation of property or death in proportion to the nature and heinousness of the offence.

There is no recognised Buddhist authority to whom the Newari Buddhists can refer questions relating to the laws of caste, therefore, they are tried by Hindu Judges consulting the Hindu Sastras.³

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1. K.P. Chattopadhyaya, Op.Cit., .
 2. Dr. Nepali, Op. Cit. .
 3. Dr. Old-field, Op.Cit., Ch.IV.

PART - III.GUTHI INSTITUTIONS.

The Social practices and observances of the Buddhist Newars as well as the Hindu Newars are ^{re-}gulated by some institutions peculiar to the Newars called 'Guthi' which have been existing among them from time immemorial. These are ^{of} socio-religious character. Their privileges are protected and the maintenance of their national customs and festivals are ensured by these institutions. Without understanding their 'Guthi' institutions, the caste and familial systems of the Newars cannot be fully understood. The ritual and social life is regulated and controlled through these 'Guthi' institutions. Every family is bound to perform its duty imposed by any of these 'Guthi' institutions. If it neglects its duty it is punished either by fine ⁿ or by loss of caste. Besides, there are numerous feasts to be held by the Guthis in a year in which all the members have to participate. The defaulting household must pay a fine fixed by the 'Guthi Council'.

Each caste is divided into patrilineal lineage-groups whose ^s members trace their descent to a common male ancestor. Such a lineage group is a worshipper of a common ancestral deity called 'Dewali'. Therefore the institution is called 'Dewali Guthi'. Its member may be spread over the different regions. Married daughters are not members of this Guthi. All the members of this Guthi act as a group in all ceremonies. At the time of the worship of their 'Dewali' deity and the feasts they must come together to-

participate . The period of pollution regarding birth, death and 'Barha' to be observed by a person in relation to any member of his 'Dewali Guthi' is the same as would have been observed by a person in relation to his own son or father . The members of the Dewali Guthi are placed in a definite hierarchy in matters of social precedence according to their seniority based on generation and age. The head of the Dewali Guthi is called Thakali whose wife is called Thakali-Naki. There are more seven senior members who are in order of their decreasing status called Naku, Soku, Poku, Nyaku, Khuku, Mbye-Ku and Cya-Ku.

The Dewali Guthi has its own sub-varieties. The Man-andhars of Kathmandu have the following sub-guthis¹ according to Dr. Nepali : (i) Bhimsen Guthi - It is connected with the worship of Bhimsen, (ii) Gula Paru Bhue Guthi - It is connected with the celebration of the month of Srāvana, (iii) Sithi Nakha Guthi- It is connected with the celebration concerned with cleaning the well on the Sithi Nakha day. The numbers of sub-guthis vary from caste to caste.

Each caste is divided into local groups. Each-Caste belonging to a particular locality forms an institute called 'Sana Guthi' whose primary function is the disposing of the dead. The 'Sona Guthi' runs a permanent office. It has its governing body consisting of eight members in order of their seniority. The Chief of 'Sona Guthi' is also called 'Thakali' or 'Naika'. Besides, the members of the 'Sana Guthi' are divided into different groups entrusted with different duties connected with the corpse.

1. Dr. Nepali, Op. Cit. .

Besides the Sana Guthi, there are other 'Guthis' connected with a variety of interests whose membership is restricted to the Sana Guthi only. All the members of these 'Guthis' belong to only one particular locality such Guthis may be of any number. The Manandhars of Kathmandu have the following Guthis whose membership is restricted to the Sana Guthi members only according to Dr. Nepali : (1) Nasa Pujā Guthi - It is an institution for training in songs and caste music, (ii) Astamī Guthi - It is connected with the Ganēsa of the tolo. (iii) Care-Guthi - It is connected to the worship of the Pithas, (iv) Bijli Guthi - It is also connected with the worship of the Pithas, (v) Nisala Chya-Guthi - It is connected with the worship of the Svayambhūnātha, (vi) Holiguthi - It is connected with the celebration of the festival of Holi; (vii) Saju-Pūjā Guthi - It is connected with the worship of the Goddess Ajima. Its membership can be granted to a castemen belonging to any Sana Guthi.

Besides the caste and patrilineal - group Guthis and their sub-varieties there are inter-caste 'Guthis'. Such an inter-caste 'Guthi' is connected with the holding of National festivals in honour of the presiding deity of the locality.

**** SECTION - II.

DOMESTIC RITES FROM BIRTH TO DEATH.

The Newars of the Nepal Valley have to perform one or the other kind of rituals at every phase of life from birth to death. Some of these rites are optional and some are compulsory.

The compulsory rites occur once in a life time of an individual as he survives. These rites are distinguished from rites that are observed in ordinary course as a routine affair in a year. These rites which are performed by the Newari Buddhists as well as the Newari Hindus non-a-days might have come to them in succession from generation to generation since times immemorial. The compulsory domestic rites from birth to death observed by the Newari Buddhists are : (1) The birth ceremony and the birth purificatory rites, (2) Rice-feeding ceremony, (3) Loin cloth-wearing ceremony (Kaitā-Pūjā) or Initiation ceremony (cudākarma) in the case of males, (4) The first marriage (Yāi) and menstrual rite (Bārātā-yoga^u) in the case of girls, (5) Second Marriage (vivāha), (6) The Burha-Junko Ceremony and (7) ^{the} mortuary rites (Antyestī) and the śrāddha. The above noted rites except the Cudākarma are performed also by the Hindu Newars almost in the same manners. These rites are described by Dr. Regmi¹ and Dr. G.S. Nepali² in their books.

2. 1. The BIRTH CEREMONY AND THE BIRTH PURIFICATORY RITES:
On the birth of a child there is merriment and feast in the family. But no elaborate ritual takes place on the day in which the child is born. The birth purificatory rite known as Macha-Bu Banke-gu is generally performed on the fourth or sixth day of the birth to purify the household including the mother who till now is confined to a room. This is also the name giving ceremony. The priests as well as the astrologer are present on this occasion.

1. D.R. Regmi, Medieval Nepal, Part- II, Pp. 691-714.
2. G.S. Nepali, The Newars.

2. RICE-FEEDING CEREMONY : (Macha Junko) : The rice-feeding ceremony is held after the fifth or seventh months for girls; and it is held in the sixth or the eighth month for boys. An auspicious date for the ceremony is fixed generally in consultation with the astrologer.

3. KAITĀ-PŪJĀ AND CUDĀKARMA : The initiation ceremony of a boy into the full-fledged membership of the community is called Kaitā-Pūjā . It implies the initiation into wearing the loin-cloth which covers the genital region. Kaitā-Pūjā is celebrated generally at the age between five and fourteen .But a man may perform Kaitā - Pūjā any time before his marriage. Generally this ceremony is held on a mass scale for economic reason. The Buddhist Newars other than the Bānras perform this ceremony. The Buddhist Bānras perform Cudākarma Ceremony instead of Kaitā-Pūjā.

The Guvās and Bares do not have the Kaitāpūjā Ceremony . They perform Cudākarma Ceremony. This ceremony performed in Nepal by the Bānras is already described in the foregoing pages.

4. YIHĪ AND BĀRĀ : Yihī literally means marriage. It is just a ritual marriage. In the treatise the Yihī is called Sripāla-Vivāha and Prathamam Vivāha. It is also known as Suvarṇa-Kumāra Vivāha. The girl is married to the bel-fruit, a representative of God Nārāyaṇa. A girl must undergo this ceremony before her puberty, between the ages of four and eleven. In the present day the Yihī is a kind of group ritual as many girls are brought to one place for the rite. At times the number of girls is as

great as three to four hundred. The rite involves enormous expenditure . So, when a girl of a well-to-do family undergoes the rite, poor parents of the locality send their daughter's to the residence of the host to participate. The host does not object to other girls seeking initiation. The usual place of the ceremony is either a temple of Ganeśa or a Caitya. The Guvājus bring their girls for the performance of the rite on the occasions of any big ceremony in the Vihāras . An Uday performs Yihī at his residence. The host is always of a higher caste. In the residence of a Udaya, all other castes except the Guvā assemble together for the rite of Yihī. The Guvā performs the Yihī only with his castemen. The untouchable castes do not perform the Yihī ceremony. The Brāhmaṇa and Ksatriyas do not perform this rite. But other Hindus also perform the rite of Yihī. A Newar girl who undergoes the Yihī ceremony, is never believed to be a widow, since the ceremony of Yihī is taken to mean marriage with God Nārāyaṇa who is immortal. The custom of Yihī vests in her the right to divorce. She can remarry as many times as she likes. Originally it is a Brahmanical ceremony, as the Brahmanical gods - Brahmā, Sūrya, and Agni are invoked for blessing the occasion. Now it is practised universally by the Newars.

As the Thyāsapu F dated N.S.859 (=A.D.1739) mentions the Yihī of a girl, there is not any doubt of the rite having been in Vogue in the 18th Century A.D.

BĀRĀ :- The puberty ceremony is called Bārā by the Newars. The Bārā ceremony is observed two times in the life time of a Newar

girl . A girl undergoes the first Bārā ceremony before she has her first menstruation. This is called Bārā Taye-gu. When the girl has her first menses, the ceremony is held again for the second time. This is called Bārā-Cione-gu. Bārā-tagegu ceremony is observed by a girl, when she is between the ages of five and thirteen and when she has already undergone the Yihl. Generally it is held in groups. But the Bārā-Cone-gu is a rite to be undergone individually.

In both the types of ceremony the girl is kept confined in a dark room for eleven days. She is not allowed to see any male member and the rays of the sun.

From the account of ^{the} ~~the~~ ^{Thyāpou P¹} dated MS 858 Āsvinasukla 8, it is clear that the practice of 'bārātayegu' was in vogue as early as the 18th Century A.D.

5. MARRIAGE : The actual marriage of a Newar Girl takes place generally when the girl is quite grown up or even earlier . Generally the Lami who acts as a go-between is a very important participant in the marriage ceremony. The bridegroom plays a very insignificant role in it.

On the day of the marriage-procession a grand feast is held in the bride groom's family. In the evening preparations for the marriage-procession are made. The marriage-procession should reach the bride's house at midnight or earlier . The bridegroom does not have to go to the bride's house place in the company of the marriage - procession. He remains at home. His father accompanies a group of people

to the bride's home to fetch the bride for him. The group in a subsequent substantial number forms into a procession. The procession is arranged in the traditional style.

When the marriage party reaches its destination, the bride's people welcome them. The guests are conducted to a Hall and served with betels, Cigarettes and dry fruits. It is not a traditional practice to feast the marriage party. After an hour or so most of the procession ~~its~~ leave the bride's home. The elders and a few chosen friends of the bridegroom stay for the night. The bride is brought to the bridegroom's house only after the day-break.

The same evening the members of the bride's family and their relatives come to the bridegroom's house to see the face of the bride. The bride is taken away by her parents to their home along with the bridegroom. With the visit of the bride's parents' home, the entire rites of the girl's marriage with a man ends.

6. BURHA-JANKO : The Janko ceremony of the old age is mentioned in two texts known as Buddhoktasāṁsārnavamaya and Nemasūtra. The texts divide the old age of a man in three stages for the performance of the Burha-Janko Ceremony. The first stage is called Bhīmaratha, the second is called Devaratha and the third is called Mahāratha. They also give an account of the Janko Ceremony *and* its rituals. In the texts it is said that the ceremony of Bhīmaratha is performed when the person concerned attains a particular age but the Devaratha and Mahāratha ceremonies are performed when the person concerned has seen 1000 and 1200 full moon respectively.

Although the Janko ceremonies of the old ages are recommended by these texts, no documents of the middle ages even speak of this ceremony. Therefore, it appears that the Janko ceremony of the old man came to be celebrated in modern ages. Now-a-days the Burha-Janko Ceremony is universally practised in the Newar community. But it is more popular among the Bānra, the Udas, the Jyāpwa and the Manandhar. The Burha-Janko ceremonies are celebrated by the Newari Buddhists at the 77th, 80th and 99 year according to the number of full moon the person concerned has seen.

On the completion of the first Janko the person concerned is believed to enter upon the first stage of divinity. After the last Janko ceremony he is worshipped as a semi-divine being.

7. DEATH : There is a general custom since the middle ages that the Bauddha mārgī Newars have to die at the upper most floor of the house. The Bānra and the Udas of the Newars take the dying man to the topmost floor. But some of them allow the dying man to breathe his last at the spot where he is lying sick. There also exists the belief that if the soul escapes through the skull, the person concerned is the most lucky. That is why the Bānras and some of the Udas and Manandhar castes of the Newari Buddhists perform a special ritual to enable the soul to escape the body through the skull.

During the last moments of the dying man a continuous stream of water is kept pouring from a jar of water containing three silver coins over the feet of the dying man by his eldest son. When the death is announced, five burning earthen lamps fed with ghee are placed around the deceased. Before it is carried out of the residence, the corpse receives bath and vermillion is applied to its forehead and his horoscope is tied to his neck.

Dead bodies are burnt in the cremation ground on the bank of the river. Each family has its own burning site. A bier is prepared ~~is prepared~~ in the cremation ground and the dead body is laid over the bier. Then before the corpse is set on fire, the Bānras and the Udas perform a Śrāddha and offer pindas to the corpse. The custom of burning the wife with the dead body of the husband is never followed by the Buddhists of Nepal.

The last important ceremony concerning death is the Śrāddha Ceremony which is observed by the Buddhist Bānra priests on the seventh day itself. Others observe it on the 13th day.

Apart from the monthly Śārdhas for a year following the death, the Śrāddha is repeated on the completion of forty five days, six months, one year and two years. These are known as Latya, Khula, Dakila, and Nidan - Tithi respectively. The chief mourner has to wear a white dress without lineage and avoid pomp and splendour in anything for a year. But according to the available records the Latya ceremony was the end of the mourning period in the middle ages.

SUPERSTITIOUS BELIEFS

The Newari Buddhists as well as the Newari Hindus are a very superstitious people. They lived in the middle ages in the world of superstitious beliefs. Due to the prevailing influence of the Tantric cult it was a common belief in the Nepal Valley that demons are almost omnipresent. All evil accidents to a man's life, diseases, unfavourable circumstances, or moneytary problems were attributed to the play of evil forces or to the frowning of the Supernatural beings. The people also believed that natural calamities were caused by angry deities. They believed that the victim had committed some offence to cause the wrath of the evil spirit or the Divine Being either in this life or in the earlier life and was reaping the harvest. Apart from this, in the middle ages the Newars believed that actual visitation of misfortune to a man's life was prior known through certain ominous incidents. So they were always alert and watched every occurrence around them. Anything unusual was sure to attract their notice. They interpreted notice. They interpreted such omens in order to take preventive measures before hand to ward off the evils which were imminent. In this superstitious atmosphere they also believed the hear - say reports about abnormal occurrences. Almost all these superstitious beliefs have been prevailing among the Newars still now since the middle ages.

In this superstitious ⁿenvironment the people felt themselves helpless propitiation of deities and evil spirits was the best means of meeting the situation. Hence rituals had to be performed. Therefore, festivals involving rites and ceremonies designed to foil the evil influence of the evil spirits or the frowning ⁿof the

supernatural beings were numerous in the middle ages. Most of these festivals are still observed with all pomp and splendour to drive away the invading evil spirits and angry gods. 'The rites for removal of impending distress' were also performed. They had to propitiate deities by arranging ceremonies with elaborate rituals, animal sacrifices, and feasting and drinking. For the performance of ceremonies the astrologers were consulted to fix the auspicious moment so that nothing would occur to make the gods angry. The astrologers fixed up all ceremonial occasions according to their calculation conforming to the recommendation of the ancient treatises. But there was no guarantee that they were relieved from their sufferings in observing these rituals or in regulating their life according to the advice of the astrologers.

The Thyāsapu record the occurrence of the following oninous incidents and the act of Sāntipūjā performed to propitiate deities.

(1). The Thyāsapu D says that on NS. 788 Pausa Kṛṣṇa Tila saṅkrānti, while Buṅgadeva (Bugamadeo) was residing in Tavabahāla, his eyes appeared full of tears. These could not be soaked with handkerchief as more tears flowed with each soaking. This tearing continued also at night.

(2). According to the Thyāsapu E(f.3) the paint over the face of the Bugadeo came out on NS.800 Jyestha Vaddhi 7, which the chariot had reached Thanthikosvara. On this very day king Nṛpendramalla died.

(3). The Thyāsapu A(f.23) says that a madman had ascended the top of the stūpa of Svayambhūnātha on N.S.800 Phālguna Kṛṣṇa 5 budhavāra at night and dismantled the pinnacle along with the cudāmaṇi and let it down. Nine days later a propitiation ceremony was performed to remove the evils following the occurrence. There was also a pūjā in the Tava Temple on this very day.

(4). According to the Thyāsapu A (f.53) on NS.804 Bhādrapada Kṛṣṇa, when Indrayātrā ended, heavy rain poured at night. This raining continued for five days and nights. As a result the 3/4 parts of the garbha of the Svayambhūnātha stūpa was broken and other - - images were washed away. People said that the snake deity of Koyana had caused this act of destruction.

(5). The Thyāsapu A (f.95) records that on N.S.819 Vaisākha Kṛṣṇa 13 pra 14 bharaṇi nakṣatra, budhavāra, being hit by a hurricane, the pinnacle on the stūpa of Svayambhūnātha fell down. This occurrence was followed by a evil incident.

(6). The Thyāsapu A says that the Svayambhūstūpa also showed abnormal incident like bleeding. Etc.

(7). According to Thyāsapu E there are many instances of ākasi being broken during the 12 yearly Rathayātrā of Matsyendranātha in NS.801 as well as in NS.813. During the annual Rathayātrā in NS.802 also the ākasi had broken many times. These are all inauspicious events in the eyes of the people. The Thyāsapu B (f.17-18) states that during the 12-yearly Rathayātrā of Matsyendranātha in N.S. 825 Yoganarendramalla himself was not present. The ākasi had broken several times. This day Bhatgaon had been isolated. It is suggested that the absence of the King during the Yātrā displeased the deity.

(8). According to a Fragment of a chronicle in Newari (f. 45b) when the king Hṛddhinarasīṃhamalla was drawing the chariot of Matsyendranātha, the wooden buffer of the chariot broke 31 times. The Chariot of Minanātha was burnt. Soon after the evil omens had appeared, Hṛddhinarasīṃha died.

S E C T I O N - I V

THE OBJECTS OF BUDDHIST WORSHIP IN NEPAL.

The highest object of Buddhist worship in Nepal is the Tri - Ratna" or Trinity who is the most sacred as well as the most common object of worship to the Buddhists of all sects in all the ages. Most of the Buddhist documents in Nepal contain at the outset the most popular Buddhist invocation- " Namo Buddhaya, Namo Dharmaya, Namo Sanghaya" or " Namo Ratnatrayaya ". This invocation is the - recognition symbol of a Buddhist document. Moreover the inscriptional records were invested with sanctity by mentioning these Buddhist deities as divine witness at the out set. In Nepal representations of the Tri-Ratna are found more frequently than any other figures of Buddhist divinities throughout the middle ages. Thus the Tri - Ratna was the most important principal divinity of the middle ages and ranked highest in the order.

After Tri-Ratna the most important objects of Buddhist worship was the Supreme Being - Ādi-Buddha or Ādi-Prajñā. He is the highest and first of all celestial beings. He is the creator and the preserver of all Buddhas and Bodhisattvas, and the cause of all existences in the three worlds. In Nepal Ādi-Buddha is worshipped as Svayambhū Stūpa. From the inscriptions and Thyāsapas recording the rituals performed or offering made or repairing done at one or other instance, it looks quite certain that all along throughout the middle ages the Svayambhūnātha Stūpa was receiving homage. - - Therefore the Stūpa should have been placed in the Category of principal deities. But the Stūpa did not appear in any record as divine witness. It did not command universal respect.

After Tri-Ratna and Ādi-Buddha the most important object of Buddhist worship are the Dhyāni Buddhas with their respective consorts and Divine Bodhisattvas. Five Dhyāni Buddhas are the progenitors of the five families of deities constituting the whole of the Buddhist Pantheon. All the emanations from the Dhyāni Buddhas have to bear the Saṁkṣa figure of their spiritual side in the crown worn by them. In Nepal images of the Dhyāni Buddhas were represented very frequently in the niches or shrines round the base of all Buddhist temples sacred to Ādi-Buddha. The five Dhyāni Buddhas were also represented in most of the illuminated Buddhist manuscripts along with other Buddhist deities throughout the middle ages. In this way Five Dhyāni Buddhas were receiving homage and wide popularity from the Buddhists of Nepal in all the ages. Of all the Divine Buddhas Amitābha and the sixth Dhyāni Buddha Vajrasattva were very popular in Nepal.

Of all the divine Bodhisattvas Avalokiteśvara-Padmapāni was - - very important and the most popular deity in Nepal throughout the ages. Since the 17th Century Avalokiteśvara as Macchendranātha (Varuṇāyā or Lokanātha) was invoked as divine witness in the Royal agreements and figured in the coins as legend. He commanded universal respect and wide popularity amongst all sections of the people irrespective of castes and creeds. He was the principal Buddhist deity in Nepal in the later middle ages.

After the divine Buddhas came the mortal Buddhas with their - - saktis and Bodhisattvas in the category of principal Buddhist deities. Of all the mortal Buddhas Śākyamuni, Dīpaṅkara and Mitrēya, the future Buddha, could only claim real popularity throughout the ages. Bodhisattvas Mañjuśrī, who is said to have civilized Nepal and - -

introduced Buddhism the ^{se,} was being highly respected deity in Nepal throughout the middle ages, although he was not included in the list of mortal Bodhisattvas. He was also universally respected deity.

After these deities comes a large number of Siddhas, saints, ascetics etc.

Finally a large number of emanations of the Five Dhyanī Buddha were receiving homage from the Nepalese Buddhists in the middle ages. Some of them were very popular in Nepal. Often they met in the inscription and other documents. They were represented in sculptures and paintings very frequently. These principal and popular deities of the middle ages are : Pañṛakṣā^{va}, Vajrayoginī, Vajravārāhī, Hārītī, Mahācinatārā or Ugratārā, Vasudhārā, Māricī, Nāmasaṅgī, Saṁvara, Herukā, Vajrāsana etc. Of all them Vajrayoginī, Vajravārāhī, Ugratārā, Vasudhārā etc. were universally worshipped since the 17th Century A.D.

TRI RATNA / The Tri Ratna is regarded as the most sacred and the most common object of worship by the Buddhists of all sects in Nepal. The Tri Ratna is composed of three persons viz. Buddha, Dharma and Saṅgha. The significance and relative position assigned to each of the three persons by the different sects of Nepalese Buddhists are different. The Theists regard Buddha as the First person of the Trinity while Dharma is considered as the First, occupies the post of honour. Saṅgha is regarded as the third or inferior member of the Tri Ratna by both the sects. Both sects in common worship the Buddhist Triad as the divine symbol and exponent of their faith. The Tri Ratna is considered as distinct objects of public worship.

Representations of the Tri Ratna in Nepal are found more frequently than any other figures of Buddhist divinities. Large stone sculptures of the Tri Ratna are found at all the principal Temples in Nepal, Carvings, reliefs and paintings of the Tri Ratna are also found in all directions over the door-ways and in the interiors of private houses, on the walls of temples and Vihāras, and about the shrines of all the Buddhas and Bodhisattvas. If there is a vacant niche or corner anywhere about a shrine, some design of the Tri-nity is sure to be placed into it. Sometimes the figures are of colossal. Sometimes they are represented in a space not exceeding one square inch.

From the Nepalese records, it looks quite certain that all along throughout the middle ages the Tri Ratna was receiving homage in - Nepal. A few Nepalese inscriptions are mentioned herein as evidences of the fact :

(1). The Itambahal inscription of N.S.502(¹=A.D.1382) begins - - with the invocation - " Namo Buddhāya, Namo Dharmāya, Namo Saṅghāya"

(2). The Mu-bahal inscriptions of N.S.567(²= A.D.1447) begins with the invocation " Namo Ratnatrayāya".

(3). From the Wa-baha inscription of N.S.³774(= A.D.1654) it appears that a devotee had installed the image of Buddha-Dharma *and* Saṅgha.

(4). In N.S.792 images of ¹Srī 3 Buddha, Dharma and Saṅgha were set up by a descendant of Brahmacārya Bhikṣu Sunayasrī Misra in the monastery founded by his ancestor.⁴

1. Regmi, Medieval Nepal, Pt. III, P.24, Insc.No.XXX.

2. Regmi, Ibid, Pt. P.68 Insc.No. LX.

3. Regmi, Ibid, Pt.II P.573

4. Regmi, Ibid. Pt.II. P.573.

(5). In Kirtipur the image of Śrī 3 Buddha, Dharma, and Saṅgha was installed in a shrine at the Chillandeo temple¹.

(6). A stele of N.S.839 (= A.D. 1719) at Bhim Chebahal in Lalitpur records the completion of the construction of a temple at the date to house the images of Buddha, Dharma and Saṅgha. The metal roofs of the temples were plated with gold.

A colossal image of Buddha, represented in the form of the first person of the Trinity is found at the foot of the ascent to the Svayambhūnātha Temple. A small figure of Dharma is placed on his left and a similar one of Saṅgha is placed on his right hand. This group was erected by king Pratapamall and his father in 1637 A.D.

SVAYAMBHUNĀTHA AS ĀDIBUDDHA : Svayambhūnātha as Ādi-Buddha is the highest object of worship to all classes of Theistic Buddhists in Nepal. This supreme Being is called sometimes Ādi-Buddha and sometimes Svayambhū. He is the creator of the Buddhas and Bodhisattvas. He is the creator, preserver, and destroyer of the Universe. He is one and the sole in the Universe who gives every one Bodhi-Jñāna. The Theists also believe that the human soul was originally an emanation from Ādi-Buddha. The human soul returns to Ādi-Buddha again and is absorbed into Him after a longer or shorter period of transmigration in this and other worlds. So the highest ambition of every pious theistic Buddhist is to obtain this union with Ādi-Buddha. The theists also consider that Ādi-Buddha produces the Five Dhyanī Buddhas by act of His own volition and it was by His permission that they ultimately became absorbed in and identified with Himself.

1. Regmi, Op.Cit., Pt.II, P. 574. 2.
2. Regmi, Ibid, Pt.-II, P. 172.

From the very beginning Ādi-Buddha is represented in Nepal in the Svayambhū Chaitya form. The Nepalese Buddhists always addressed Ādi-Buddha as 'Svayambhu' which was the most popular and common term to both the Buddhists and the Hindus of Nepal, although they know well the identity of the both throughout the ages. All the principal Buddhist Temples in Nepal are also dedicated to Ādi-Buddha. It is believed that His spirit pervades and sanctifies these edifices. So Svayambhū Chaitya is worshipped as the Ādi-Buddha in Nepal. The Stūpa is regarded as the most revered deity by the Buddhists. The Saivites also pay homage to the Svayambhū Chaitya as an incarnation of Viṣṇu. It appears that the Svayambhū Stūpa was receiving homage all along throughout the middle ages as Ādi-Buddha in Nepal. In Nepal Ādi-Buddha is also worshipped in the shape of a flame of fire, which is considered as eternal, self-born and self-existing. His all seeing power is typified in the pair of eyes which are always figured on each of the four sides of the capital or Torana of the Chaitya. However, Svayambhu Stupa did not command the same universal respect as did Macchendraⁿātha and Vajrajog^yinī. Svayambhū Stūpa was no doubt widely respected by the Buddhist but the deity was not revered by the Hindus in the same degree. Although Ādi-Buddha in the form of Svayambhū Stūpa is not mentioned as witness like Macchendraⁿāth (Lokaⁿātha or Karuⁿāmaya) or Vajrajoginī in any royal treaty document and coin, the stūpa of Svayambhūⁿātha should have been placed in the category of principal Buddhist deities.

The Earliest reference to 'Svayambhū Caityabhattachāraka' is in the Gokarna inscription of Amṣuvarma (598 - 623 A.D). Svayambhūⁿ Stūpa of Nepal was famous in India, on the eve of Asita's to Tibet.

Dharmasvāmin, a Tibetan monk, who visited Nepal in about 1226-1234 A.D. said that the Sveyambhū Chaity was very famous in Tibet. According to vi¹ (f26b), Rājā Jayatārī invaded Nepal for the second time and went to pay respect to the Chaitya of Svayambhū in Nepal in N.S. 410 (= 1290 A.D.) The Sveyambhū Stūpa inscription of Nepal N.S. 492 records the repair work done to the Sveyambhū Chaitya. Jyotirmalla's Pasupati inscription of N.S. 533 (= A.D. 1413) speaks of the restoration of the top of Svayambhū Stūpa by Jyotirmalla. King Pratapamalla has inscribed a hymn in honour of the Svayambhūbhattachāka in N.S. 777. Pratapamalla went to Syengu to offer the Vajra to the Chaitya on Nepal N.S. 788. The Svayambhū inscription of N.S. 725 (= A.D. 1605) commemorates the various repair works done to the stūpa of Svayambhūnātha at different dates between N.S. 714 and N.S. 725 either by the king Sivasinha himself or by others on his orders. Such instances may be multiplied to show that Svayambhūstūpa was worshipped throughout the middle ages. Even to-day Svayambhū Stūpa is considered as a principal Buddhist deity and widely respected by the Nepalese Buddhists of all sects.

PRAJÑĀPARAMITĀ :- The Goddess Prajñāparamita is the embodiment of the Mahāyāna scripture called Prajñāparamita. According to the worship of the Goddess is said to confer wisdom and erudition on her devotees.

The Goddess Prajñāparamitā was worshipped in Nepal from the beginning of the eleventh Century A.D. /and onwards. The earliest manuscripts of the Astasahasrikā Prajñāparamitā copied in Nepal N.S. belong to N.S. 3 (A.D. 883) and N.S. 5 (= A.D. 885). In MS. Nāmasaṅgīti of N.S. 256 (= A.D. 1136) one of the five pictures is that of Prajñāparamitā. In MS. Astasahasrikā Prajñāparamitā of N.S. 672, MS. Guṇakārandavyūha

of N.S. 825, and a *Thyāsapa* of NS 677 there are illustrations of the Goddess *Prajñāpāramitā*. An inscription of NS 812 records that an image in stone of *Prajñāpāramitā* was set up on NS 812 *Phālguna Suktā* 8 in a *Vihāra*. In the niches of many monasteries in Nepal images of *Prajñāpāramitā* are found. These images belong to the 16th and 17th Centuries A.D.

DHYĀNI BUDDHAS : The Buddhist Pantheon revolves round the theory of the Five *Dhyāni* Buddha. The Five *Dhyāni* Buddhas are the corner stones of Buddhist Iconography. They are the progenitors of the five families of deities constituting the whole of the Buddhist Pantheon.

Vajrasattva as a sixth *Dhyāni* Buddha is added to the Five *Dhyāni* Buddhas. He is regarded as the priest of the Five *Dhyāni* Buddhas. *Vajrasattva* is the sixth *Dhyāni* Buddha of *Yogācāra* School. *Vajrasattva* is mentioned for the first time in the *Āvayavajrasaṅgraha* of the 11th Century A.D.

Every *Dhyāni* Buddha is always represented as seated. Each *Dhyāni* Buddha is found in Tantric works in various other forms. When *Dhyāni* Buddha is represented with his *Sakti* in *Yab-Yum* attitude, he is dressed like a prince with the thirteen *Bodhisattva* - ornaments and is crowned always. Generally the images of the *Dhyāni* Buddhas are placed on the four sides of a Buddhist stūpa facing cardinal points.

VAIROCANA : Nepalese Buddhists regard him as the oldest and the first *Dhyāni* Buddha. At *Svayambhūnātha* in Nepal, there is a shrine of *Vairocana*. Instead of an image of *Vairocana* there is an

unhewn but still equally sacred stone in a shrine at Chillandeo Temple, Kirtipur in Nepal. In Nepal he is represented between Aksobhya in the East and Ratnasambhava in the South. The statues of Vairocana are rare in Nepal.

The prevalence of the worship of Vairocana in the middle ages in Nepal is mentioned in the Nepalese inscriptions. The Naka-bahil stella of N.S.803¹(= A.D. 1683) records the facts of formally setting up of the image of Mahā Vairocana in a newly constructed temple. In the Pim-bahal inscription of NS 842²(= A.D.1722), Vairocana is invoked during a ceremonial occasion of repairing Dharmadhātu Vāgīśvara in Pim-bahal.

AKṢOBHYA : Nepalese Buddhists regard Akṣobhya as the second Dhyāni Buddha. He is represented less frequently in statues than in religious paintings in Nepal.

The Nepalese inscriptions show that the second Dhyāni Buddha Akṣobhya was being worshipped in Nepal all along throughout the middle ages. A copper plate inscription of N.S.549(=A.D.1429)³ commemorates the occasion of setting up of a gold image of Akṣobhya. A copper plate inscription of NS 631⁴(= A.D.1511) records the installation of gold image of Akṣobhya in NS 629. Visvakarmā Vihāra Copper Plate Inscription of 631⁵ commemorates the occasion of setting up of a gold finial on the roof of the shrine of Akṣobhya at the date. The Otu-bahal large stella dated NS 713⁶(= A.D. 1593).

1. Regmi, Op.Cit, Pt. II, Pp.299-300.

3. Regmi, Ibid, Pt. III, P.57, N.LV.

5. Regmi, Ibid, P.98, n. LXXXVI.

2. Regmi, Ibid, Pt. IV, P.260, No.126.

4. Regmi, Ibid, P.96, n. LXXXV.

6. Regmi, Ibid, Pt. IV, P.260, No.126.

p.37, n.27.

records the setting up of the stone image of Akṣobhya in the ³³⁴₁ Jam-bunada Mahāvihara. The Dhokabahal inscription dated NS 812 (= A.D. 1692) records the setting of an image of Vajrāsana Akṣobhya in stone on NS 812. The Kontibahal stone inscription of NS 838, ² commemorates the setting up of an image of Akṣobhya.

RATNASAMBHAVA : Ratnasambhava is regarded as the third Dhyāni Buddha by the Nepalese Buddhists. An inscription on the pedestal of Ratnasambhava of the large Chaitya within the Guita bahil dated NS 368³ (= 1248 A.D.) *shows that Ratnasambhava was receiving homage in Nepal.*

AMITĀBHA : is considered as the fourth Dhyāni Buddha by the Nepalese Buddhists. In Nepal the shrine of Amitābha is generally more richly ornamented than the those of other Dhyāni Buddhas. He is an object of more frequent worship than any other Buddha. The circumference of the principal mound of the Bodhnāth Temple called Kash Chait in Nepal is surrounded little niches each of which contains an image of Amitābha. In images, sculptures, paintings and drawings Amitābha is found everywhere in Nepal.

AMOGHASIDDHI : Amoghasiddhi is considered to be the Fifth Dhyāni Buddha by the Nepalese Buddhists. In the Nepalese Chaityas, where the five Dhyāni Buddhas are represented in niches, generally a serpent with seven hoods forms the background and an umbrella or a conopseus over Amoghasiddhi's head alone. Statues and paintings of this Dhyāni Buddha are found in large number in Nepal. There is a Pauba (painted scroll) with the mandala of Amoghasiddhi. The lines inscribed below the picture records the date NS 620 (= A.D. 1500). A small carving of the Dhyāni Buddha Amoghasiddhi is placed above the head of each figure of Garura — One on each side of the path of

1. Regmi, Op.Cit., Pt. IV. P. 217. n.100.

2. Regmi, Ibid, Pt.II. P.172. 3. Regmi, Ibid, Pt.III, P.12, n.XXII.

Svayambhūnātha Temple.

VAJRASATTVA : Nepalese Buddhists consider Vajrasattva, the sixth Dhyāni Buddha as the priest of the Five Dhyāni Buddhas. He is regarded and worshipped as the sixth Dhyāni Buddha by the great majority of the Buddhists in Nepal.

Vajrasattva is not represented in the Stūpa. But he is worshipping in the independent shrines dedicated to him. However, his figures are often introduced in company with the series of the Five Dhyāni Buddhas especially in more modern temples in Nepal. When he is represented in Yab-Yum form, he is always kept concealed from the public.

The Mubahal inscription of NS 567 (= A.D.1447) commemorates the inauguration of the ceremony performed to set up a wooden image of Vajrasattva Tathāgata.

From Nepal

Figures of all the Dhyāni Buddhas¹ are reproduced in Dr. Bhattacharyya's Indian Buddhist Iconography¹ p. 61.

DHYĀNI BUDDHA SAKTIS : Each Dhyāni Buddha has his own spiritual consort (Śakti) through whom he emanates a Dhyāni Bodhisattva. The conception about the Saktis or spiritual consorts of the Five Dhyāni Buddhas are found for the first time in the Guhyasamāja Tantra (Chapter I). The Advayavajrasaṃgraha gives the best descriptions of the five spiritual consorts (Śaktis) of the Five Dhyāni Buddhas. The sixth Dhyāni Buddha also has a Śakti whose name is Vajrasattvātmikā. In Tantric literature Her Dhyāna is rarely found.

In Nepal the Shrines of all the Dhyāni Buddha Saktis are found round almost all the principal temples dedicated to Ādi-Buddha. Their Shrines are placed at the Svayambhūnātha Temple, at Chillandeo

1. Dr. Bhattacharyya Op. Cit., 3rd Ed.,
Figure Nos. 29, 23, 38, 34, 41, 43.

temple, at Dandheo Temple, at Kathisambhū Temple and at the four Asokan Stūpas at Patan. But there is no shrine of these Śaktis at Bothnāth Temple. Their shrines are always placed at the points intermediate to the four cardinal points, midway between the shrines of Two Dhyāni Buddhas. The Shrines may not contain always any carved image of the goddess. In most cases each shrine contains a sacred stone instead of an image. In Nepal there is a sacred stone in each of the shrines dedicated to the Śaktis at Svayambhūnātha temple. But there is a stone image of the Śakti in each shrine at the chillandeo Temple in Kīrtipur, Nepal. There are high reliefs of the five Śaktis of the Five Dhyāni Buddhas on the walls of the Vihāra of Yama Gutī in Kathamandū, Nepal.

VAJRADHĀTVĪSARĪ : Vajradhātvisvarī is regarded as the spiritual consort (Śakti) of the Dhyāni Buddha Vairocana by the Nepalese Buddhists. A Pauba has two lines containing date figure N.S.608 (=A.D.1488) inscribed below the picture. It records the setting up of the figure of Vajradhātvisvarī¹.

LOCANĀ : Locanā is considered as the spiritual consort of the Dhyāni Buddha Aksobhya by the Nepalese Buddhists.

MĀMAKĪ : Nepalese Buddhists regard Māmakī as the spiritual consort of the Dhyāni Buddha Ratnasambhava.

PĀṆḌARĀ : Pāṇḍarā is considered as the spiritual consort (Śakti) of the Dhyāni Buddha Amitābha by the Nepalese Buddhists as well as by the compiler of the Advayavajrasaṅgraha.

TĀRĀ : Tārā is regarded as the spiritual consort of the Dhyāni Buddha Amoghasiddhi by the Nepalese Buddhists as well as by the compiler of the Advayavajra Saṅgraha.

1. In the possession of Musée Guimet, Paris; Regmi, Medieval Nepal, Pt.I.P.460.

VAJRASATTVĀTMIKĀ : Vajrasattvātmikā is the spiritual consort of the sixth Dhyāni Buddha Vajrasattva.

Her form can be seen from the images where He is in close embrace with Vajrasattva in Yab-Yum.¹

DHYĀNI -BODHISATTVAS.

Each of the Dhyāni Buddhas has a spiritual consort and a spiritual son. These spiritual sons are called Dhyāni Bodhisattva. These Dhyāni Bodhisattvas are celestial.

When represented, each of the Dhyāni Bodhisattvas either stands erect or sits in different sitting attitudes, such as Dhyāna, Laṭita or Bhadra poses on a full blown lotus. The Dhyāni Bodhisattvas are always represented standing if they are in sanctuaries with their Dhyāni Buddhas. But they are represented seated when they are in their own chapels. The Dhyāni Bodhisattvas bear the same colour and same recognition symbol of their respective spiritual fathers whether they sit or stand. Sometimes the Dhyāni Bodhisattvas are ^{re} presented in Company with their Saktis who are seated either ^a beside them or on their laps or in close embrace in the Yab-Yum attitude. Images of all the Five Dhyāni Bodhisattvas are to be found in the U-Vahal in Nepal. The images are in full-size bronzes. These images are reproduced in B.Bhattacharyya's Indian Buddhist Iconography, 3rd.Ed.(Figs. 21,25,32,36,40). They are unique in representations. The name of the sixth Dhyāni Bodhisattva is Gaṇṭāpāni. His existence is recognised only by those who worship the series of six instead of that of the Five Dhyāni Buddha. He is rarely represented.

1. B.Bhattacharyya, Op.Cit., P.67. Fig. 43.

SAMANTABHADRA : Samantabhadra is the spiritual son of Dhyāni Buddha Vairocana and his spiritual consort Vajradhātīśvarī.

He is called "Jan Bahadeo" in Newari language. He is the hero of the annual festival of Lesser Macchendranātha in Kathmandu. The white coloured Samantabhadra is identified with white (lesser) Macchendranātha by the Nepalese Buddhists. During the car festival of white (Lesser) Macchendranātha in Kathmandu the car contains a white image of Samantabhadra. The car festival of white Macchendra is mentioned by the Svayambhū Purāṇa of early 15th Century.¹

VAJRAPĀṆI : Dhyāni Bodhisattva Vajrapāṇi is the spiritual son of Dhyāni Buddha Akṣobhya and his spiritual consort Locanā.

He differs from the other Bodhisattvas, when he is represented in Nepal, with the some peculiarities. He is called "Mahenkāl Deo" in Newari language. Mahenkāl is regarded by the Nepalese Buddhists as the son of Akṣobhya and is identified with Vajrapāṇi by them.

RATNAPĀṆI : The Dhyāni Bodhisattva Ratnapāṇi is the spiritual son of Dhyāni Buddha Ratnasambhava and his spiritual consort Māmaki.

In Nepal sometimes a bunch of peacock's feathers is placed as symbol on the lotus-flower whose stem is held by the Bodhisattva.

PADMAPĀṆI : The Dhyāni Bodhisattva Padmapāṇi is the spiritual son of Dhyāni Buddha Amitābha and his spiritual consort Dāradarā. The fourth Dhyāni Bodhisattva, Padmapāṇi, is looked upon in Nepal as by far the most practically important of all the celestial

1. Regmi, Medieval Nepal, Pt. II, p.647.

deities . He is identified with Saṅgha of Tri-Ratna in Nepal. Macchendra Nātha is identified with Padmapāṇi in Nepal. A red image of Padmapāṇi is placed in the car during the car festival of Macchendra nātha in Patan. Therefore Padmapāṇi is considered as the Guardian Angel of the Newars in Nepal.

His images and shrines abound in and about all Buddhist temples in Nepal. Three precious stones or jewels are placed sometimes as symbols on the lotus-flower which Padmapāṇi holds in his hands. The invocation "Om Mani Padma Hom" is addressed to him.

VISVAPĀṆI : The Dhyāni Bodhisattva Visvapāṇi is the spiritual son of the Dhyāni Buddha Amoghasiddhi and his spiritual consort - Tārā. In Nepal sometimes an upright and naked sword is found on the lotus-flower in his right hand.

GHANTĀPĀṆI : Ghantāpāṇi is the spiritual son of Vajrasattva and his spiritual consort Vajrasattvātmikā.

ARYAVALOKITESVARA-PADMAPĀṆI BODHISATTVA.

The Bodhisattva Avalokitesvara also called Padmapāṇi is the spiritual son of the Dhyāni Buddha Amitābha and his spiritual consort Pāṇḍarā. He is one of the most popular Bodhisattvas of the Buddhist Pantheon. The conception of Avalokitesvara is as old as the third century B.C. The idea of Avalokitesvara is found for the first time in the Mahāvastu Avadāna. The name of Avalokitesvara appears for the first time in the Sukhāvatī Vyūha. Amitābha has brought forth Avalokitesvara into existence in the Sukhāvatī heaven according to the Text.¹

It appears that Avalokitesvara was known in Nepal since the middle of the 6th Century A.D. The Lagan Tole inscription of about I. Max Muller, : Sukhāvatī Vyūha, Intro., Pp. III-IV, Pp., 1, 29, 32.

the time of Rāmaḍeva (A.D.547) and the Brahmatol inscription of Samvat 479 (= A.D. 557) commemorates the setting up of the images of 'Bhagavata Āryyālokitesvaranātha'.¹ The Bandahiti inscription of the time of Aṁsuvarṁ records the grant of plots of lands for the burning of lamp and incense at the alter of the image of Bhagawan Avalokitesvara. The Yangbahal inscription of Samvat 180(= A.D.758)commemorates the setting up of the standing image of Avalokitesvara.~~by one~~ In this connection, Regmi observes, besides the Yangutol image we have five more images of Lokesvara which appear to be contemporary and belong to the 7th Century A.D. These are variously of Sigha-bahā and of Dhvakāvahā in Kathmandu, of a site close to Yampi bahi in Patan, and two of Chabel and Deopatan respectively".² The eleven headed standing figure of Avalokitesvara is very frequent in Nepal. According to Mr. A.Getty among the Nepalese paintings from the collection of B.H.Hodgson in the Library of the Institute de France, there is a temple painting representing ~~representing~~ Avalokitesvara (red) with eleven emanations which closely follows the Kāraṇḍa-vyūha.³ Copper plate of NS 547 in the main shrine of I-ha-bahi-Patan.⁴ mentions srimadāryāvalokitesvara. An stone inscription of NS 635 of the platform of the Chaitya known as Chilandeo in Kirtipur⁵ mentions Śrī Madāryāvalokitesvara. An stone inscription attached to the temple of Matsyendranātha, Patan of the reign of Jayayakṣamalladeva mention the Ārjāvolo-kitesvara. The Nakabahil stele of NS 803⁶ records the installation of the image of Padmapāṇi in the newly constructed temple.

1. Vajjaracarya, Op.Cit., No.40, No.43. 2. Regmi, Ancient Nepal,

3. A. Getty, *The Gods of Northern Buddhism.*

3rd Ed., P.325.

4. Regmi, Op.Cit. Pt.III, P.56, No.LIV. 5. Regmi, Ibid, Pt.III, P.102, No.LXXXIX.

6. Regmi, op.cit, Pt.II, pp.299-300.

FORMS OF AVALOKITESVARA : The different forms of Avalokitesvara are generally known as Lokeshvara with different names and forms. The name 'Lokeshvara' appears for the first time in Nepal in an stone inscription of Jayadeva II of N.S.159 (=A.D.735-36). The Sādhnamālā and allied works describe at least fifteen different forms of Avalokitesvara. The earliest manuscript of the Sādhnamālā copied in Nepal in NS.226 (=A.D.1106). Therefore the fifteen different forms of Avalokitesvara were known in Nepal in the beginning of the 12th Century A.D.

There are paintings in different colours of one hundred and eight different forms of Avalokitesvara in the Macchandar Vahal which is one of the numerous Vihāras of Kathmandu in Nepal. These paintings were executed on the wooden panel surrounding the main temple of Macchendranātha on three sides. They have inscriptions in old Newari language bearing the names of the deities depicted on the panel. A brief description of all these 108 different forms of Avalokitesvara is given with their respective illustrations in the Appendix of Indian Buddhist Iconography by B.Bhattacharyya . Dr. Bhattacharya observes that these paintings appear to be atleast two hundred years old.¹

A few of the 108 different forms of Avalokitesvara were also represented in sculptures in Nepal long before these paintings in Macchandar Vahal. The few different forms of Avalokitesvara are : (1) Sadaksari Lokeshvara : Images of Sadaksari Lokeshvara both singly as well as in groups are found in Nepal very frequently. Almost every monastery in Nepal contains one or more images of Sadaksari Lokeshvara. A Coloured image of the deity is

1. Dr. Bhattacharyya, Op.Cit., p. 125.

is found in Bodhnāth Temple, Nepal. (2). *Siṃhanāda-Lokesvara* : All the important monasteries at Patan in Nepal contain two images of *Siṃhanāda-Lokesvara*, either in stone or in bronze, on either side of the stire-case leading to the sanctum. (3). *Lokanātha* : A Nepalese standing image of *Lokanātha* made of pure ivory is reproduced in Indian Buddhist Iconography (Fig.108). (4). *Hālāhala Lokesvara* : There are some images of *Hālāhala Lokesvara* in Nepal. The large stele of Oṭu Bahal, Kathmāṇḍu dated N.S.713 (= A.D.1593) records the setting up of a wooden image of *Hālāhala Lokesvara* in Jāmbunāda Mahāvīhara. An image of *Hālāhala Lokesvara* was set up on N.S.788 Jyestha Sūkla 9 in a monastery in the northern part of Kathmāṇḍu. (5). *Padmanarttesvara* : An image of eighteen-armed *Padmanarttesvara* in a dancing attitude is found at the *Sarasvatīsthāna* or the *Mañjuśrī Hill* in Nepal. The God is represented there with two companion deities. (6). *Hariharivāhana* : The image of *Hariharivāhana* is rare in Nepal. Only one sculptured image of the God is found at Svayambhū-
~~Kaetra. An image of the god in bronze is also found in one of the monasteries in Patan.~~
~~teries at Patan. The Nakabāhil Stele of N.S.803 attached on the wall,~~
Patan records the facts of formally installing the image of *Hariharivāhana Lokesvara* in a newly constructed temple. (7). *Trailokyavaśaṅkara* : A bronze image of the God is found in the Kva Vahal at Patan in Nepal. (8). *Rakta-Lokesvara* : A few images of *Rakta-Lokesvara* are found in the Kva Vahal at Patan, Nepal. (9). *Māyājālakrama* : A statue of the God is found in Svayambhūkṣetra, Nepal. (10). *Nilakantha* :
^{An image of Nilakantha}
without the serpents is found in the temple of Bodhnāth in Nepal. (11). *Sukhāvātī Lokesvara* : Nepal abounds in images of *Sukhāvātī Lokesvara* both in Stone and in Bronze. A sculptured image of *Sukhāvātī Lokesvara* accompanied by his *sakti* is found in Nepal. (12). *Cintāmanī Lokesvara* : There is an image of *Cintāmanī Lokesvara* with -
in the shrine of Svayambhūnāth with date N.S.549 (= A.D.1429). (13) *Padmapāṇi Lokesvara* : According to the inscription of Nakadesa, one Rupasimha had installed an image of *Padmapāṇi Lokesvara* on N.S. 722. The Sarache vahal inscription of N.S. 873 records that to please *Padmapāṇi Lokesvara* the main shrine of the vihāra was repaired. (14) *Āṭīśvara* is a manifestation of *Lokesvara* called *Āṭīśvara* who has a shrine on Chobār.

MACCHENDRANĀTHA LOKESVARA.

D. Wright's Chronicle gives detailed informations about the derivation of the name Macchendranātha, the visit of Macchendra - nātha in Nepal, the construction of his image and his temple in Nepal and the institution of Rath-yātrā in honour of Macchendra - nātha in Nepal.¹ On the basis of Nepalese tradition Dr. Oldfield gives an account of the origin of Macchendranātha's rath-yātrā - festival and his visit to Nepal.²

Bugma Lokeshvara is mentioned by the Gopālarājā Varṇasāvalī which has three divisions (v^I, v^{II}, and v^{III}) which were written in N.S.508-10 (= C.1390 A.D.)³. According to v^I (f.23-a) King Narendradeva and his spiritual guide Bandhudatta Ācārya instituted the Rath-yātrā of Śrī Bugma Lokeshvara' Bhattāraka'. Both v^I (f.23-a) and VK(P.1) say that king Balārjunadeva gave his own crown to Śrī Bugma Lokeshvara Bhattāraka. v^I (f.26-b) records that on N.S.408 (=A.D.1288) Khasia King Jayatāri went to pay his respects to the Caitya of Bugamā where he enjoyed the darsana of Bugmalokeshvara. According to v^{III} (f.40-a) on N.S.410 (=A.D.1290) Khasia King Jayatāri prayed and presented treasury to the temple of Bugamā and proceeded towards Deopatan. v^{III} (f.43-a) writes that on N.S.433 (=A.D.1313) Khasia ruler Ripumallā entered Bugā, performed ceremonies and feasted for eighteen days. v^{III} (f.43-a) also says that Rudramallā Deva performed the usual ceremony of the Mahāyātrā of Bugmā on N.S.433 Vaiśākha navamī. According to v^{III} (f.63-b) Jayasthitimallā attended the Bugamayātrā or Yātrā of Lokeshvara in Bugamā on N.S.507 Vaiśākha Sūdi 4.

1. D.Wright, Op.Cit., Calcutta, 1966, Pp. 93-100.

2. H.A. Oldfield, Op.Cit. Ch.IV.

3. Regmi, Op.Cit, Pt.III, Appendix - B, Pp. 112-157.

The *Thyāsapu* A, B, D, E and G¹ also mention the Bugadeva and Macchendranātha. The *Thyāsapu* F says that on N.S. 793 (=A.D. 1663) Vaisākha Suddhībhāspativāra Pratāpamalla offered a final ^{and Śrīnivāsamalla} to the temple at Tava Vihāra in Patan. On this very day both Pratāpamalla made an offering of breads called Yamari to Śrī 3 Macchendranātha. The *Thyāsapu* F also says that on N.S. 885 Caitra sukla 13 Śrī Jamara Bhattāraka or white Macchendranātha of Kathmandu was taken in his car through the palace and Pratapamalla worshipped the deity. The *Thyāsapu* E (f. 3-30) gives a full account of some annual as well as Twelve-yearly Yātrās of Macchendranātha held in N.S. 800-813. The *Thyāsapu* A (f. 79) mentions Bugadeva or Macchendranātha of Bugamati and its rath-yātrā on N.S. 811 Vaisākha sukla 12. The *Thyāsapu* B (f. 1) mentions Tavavāhāraka Śrī 3 Bugadevākye on N.S. 816 (=A.D. 1696). The *Thyāsapu* E also mentions Bugadeva in several times in N.S. 821-825. The *Thyāsapu* D mentions Bugadeva on N.S. 800 and 802. The *Thyāsapu* G mentions Bugadeva and its Yātrā on N.S. 824, 826, 784 etc.

Dharmasvāmin, A Tibetan monk, who visited Nepal in about 1226-1234 A.D. speaks of the image of Ārya Bu-Kham or Ārya of Bu-Kham and its Rathyātrā in Nepal².

There are also numerous inscriptional records of different periods concerning Matsyendranātha.

The Itambahal inscription of NS 502 (=A.D. 1382)³ mentions Śrī Bugamāryāvalokitesvarāya. An inscription of Siddhinsīha of Lalitapattana dated N.S. 757 (A.D. 1637) records the existence of Yātrā of Macchendranātha. A copper plate agreements in the collection of Pasupatinātha of N.S. 778⁴ (= A.D. 1658) in which - -

1. Regmi, Op.Cit. Pt. III, Appendix III, Pp 1-129.

2. Dr. G. Roerich, Op.Cit. Ch. II, P. 54.

3. Regmi, Ibid, Pt. III, P. 24 (XXX)

4. Regmi, Ibid, Pt. IV, P. 113

pratāpamallā and Śrīnivāsamallā pledge eternal friendship invokes Śrī 3 Maṇḍiraṇātha. An inscription of Śrīnivāsamallā of NS 792⁴ (= A.D.1672) on the lintel of the door of the temple of Avalokiteśvara in Bungmati records that the king Śrīnivāsamallā placed a golden door and toraṇa in the temple of glorious Lokanātha. According to this inscription, Avalokiteśvara of the temple situated in the centre of the Village Bungmati is called Matsyendraṇātha by the Śāktas, best of ascetics, and Lokēśvara by the Buddhists. An inscription of Śrīnivāsamallā of N.S.793¹ (= A.D.1673) on a slab of stone on the northern platform of the temple of Maṇḍiraṇātha Patan addresses Maṇḍiraṇātha as Śrī 3 Āryyāvalokiteśvara Bhaṭṭāraka, Śrī 3 Trailokyanātha Būga Iṣṭadevatā, Śrī 3 Būga Iṣṭadevatā and Śrī 3 Trailokyanātha. It records the rules in connection with the worship of Matsyendraṇātha and its Yātrā. Another inscription of Śrīnivāsamallā of NS 796² (= A.D.1676) on a slab of stone in the temple of Matsyendraṇātha in Bungmati also addresses Maṇḍiraṇātha as Lokanātha and Trailokyanātha Iṣṭadevatā, Śrīnivāsamallā enthusiastically puts in his address the term 'Lokanātha Carāṇa Kamala dhūlīdhusarita Sīrorūha'³. The term karuṇāmaya is used to indicate Maṇḍiraṇātha. A copper plate of N.S.822³ in the Mulchok of the Royal Palace in Bhātgoan recording the agreement between Bhupatindramallā and Bhaskaramallā invokes the blessing of Karuṇāmaya. Another copper plate of N.S.816⁴ in the Mulchok of the Royal Palace in Bhātgoan, which records an agreement between Yoganarendramallā and Jītamitramallā, invokes Karuṇāmaya as witness.

MS. Kāraṇavyūha of NS 831⁵ (in the temple of Maṇḍiraṇātha,

1. Regmi, Op.Cit., Pt. IV. No.72,

2. Regmi, Ibid, No. 78.

3. Regmi, Ibid, Pt.IV, No. 110. . . 4. Regmi, Ibid, Pt.IV.No.102.

5. Regmi, Ibid, Pt.II, P. 347.

6. Regmi,

Datan) mentions that Mahendramalla was a great devotee of Karunāmaya. A court poet of Śrīnivāsamalla sang the praise of Macchendra nātha and composed hundred stanzas in his honour in N.S. 797 (=A.D. 1677). Here he was considered as the trinity of Saiva Pantheon and the five enlightened of the Buddhist world. MS. Mahākaulajñānavinirṇaya of about the 9th Century A.D., a work of Nātha Cult, is said to have been brought down to earth by Macchendranātha.

Lokanātha, another name of Macchendranātha, appears as legend in the coins of Yoganarendramalla (Walsh, V.5,6,7,8,10), Indramalla (Walsh, V.II), Vīranarasīṃha (Walsh, V.12), Viṣṇumalla (Walsh, VI.6,8,9), Viśvajitamalla (Walsh, VI.13) and Tejanarasīṃhamalla (n.26 in Regmi's 2nd Vol. appendix), Karunāmaya is also inscribed as legend of few coins of some of these rulers (NS.15, 20, in Regmi's appendix, Walsh, VI.1,2,3,5,13). Lokanātha appears in the reverse of a coin of Rājyaparakāśamalla and Viśvajitamalla (Walsh, VI,9,10).

From the study of the documents mentioned above it becomes evident that throughout the middle ages Lokesvara known as Matsyendra nātha is one of the most commonly respected deities popular of the Nepal Valley, ranking as high as Paśupatinātha. He is popular with both Vajrayāna Buddhists and Saivites. From a study of the treaty documents and coins it looks quite certain that Macchendranātha was the principal Buddhist deity in Nepal in the later middle ages. During the time of Siddhinarasīṃha and his son the deity received highest obedience from the royal family. In this respect he equals Paśupatinātha. In Nepal Lokesvara is

I. Reg, Pt. I, P.559,
Preserved in Darb Lib.
in Nepal.

identified with Matsyendranātha of Nātha cult in addition to what he passes as Padmapāṇi Bodhisattva. The Buddhist deity Matsyendra Nātha is acclaimed by all as combining in himself attributes and qualities of both Lokeshvara of the Mahāyāna - Buddhism and Matsyendranātha of the Nātha community. The custom of regarding Matsyendranātha as an incarnation of Lokeshvara is purely Nepalese in origin.

MĀNASI BUDDHA.

The Hinayāna Buddhist Schools recognised twenty-four bygone Mortal Buddhas excluding Śākyamuni Buddha. According to the most authentic record, the Buddha-Vamsa, the number of Mortal Buddhas is twenty-five including Śākyamuni Buddha. The first The Mahāyāna Buddhist Schools also give several lists of Mortal Buddhas, though not systematically. In the Lalita Vistara the names of fifty-six Buddhas are found. In the list of fifty-six Buddhas the last seven Buddhas including Śākyasiṃha are called the 'Sapta Mānusi Buddhas'. They are ; Vipasyi, Sikhi, Viśvabhu, Krakucchanda, Kanakamuni, Kāśyapa and Śākyasiṃha. However, the system of Sapta Mānusi Buddhas is the most popular in Nepal. The Buddhist text 'Sapta Buddha Stotra' praises the Sapta Mānusi Buddhas. The Svayambhū Purāṇa gives the description of the visits of the Seven Mortal Buddhas in Nepal. D. Wright's Buddhist Chronicle repeats the same account of the Seven Mortal Buddhas' visits in Nepal.

Of the Sapta Mānusi Buddhas Śākyasiṃha is only a historical personage. Nevertheless, Dīpaṅkara Buddha is very popular in Nepal throughout the ages. From the Nepalese records it is quite

evident that he was receiving homage from the Nepalese Buddhists throughout the middle ages. The seventh Mortal Buddha Śākyasiṃha¹ is the only one of all the seven Mortal Buddhas whose image is often met with in Buddhist Temples in Nepal. His six predecessors are only interesting in Nepal in consequence of the historical legends associated with their names.

DĪPAṆKARA BUDDHA : The Hinayāna Buddhist Schools consider Dīpaṅkara Buddha as the twenty-fourth predecessor of Śākyamuni Buddha while the Mahāyāna Buddhist Schools reckon the Dīpaṅkara Buddha as the fifty-second predecessor of Śākyamuni Buddha.

According to Nepalese Tradition Dīpaṅkara Buddha is the first of all the Mānaṣi Buddhas who had visited Nepal and begged alms from the laity. The occasion of his begging is still celebrated in Nepal on the 14th day of the dark fortnight of Bhādra. The Samyak Dāna Ceremony also is performed in honour of this Buddha uptill now in Nepal. According to the Wright's Chronicle¹ in the Satya - Yuga Dīpaṅkara Buddha appeared in corporeal form in Nepal and took alms from the laity on the 8th of Sawan Sukla.

The following Nepalese inscriptions bear the evidence that Dīpaṅkara Buddha was receiving homage from the Nepalese Buddhists throughout the middle ages: (1). Dīpaṅkara Buddha has a monastery in his honour in Patan and Bhatgaon. There is an image of Dīpaṅkara Buddha in copper inside the main shrine of Guṭa bahil, Patan. the base of the image has an inscription of the 13th Century A.D.² (2). The Bhakabahil copper plate inscription of N.S. 631 (A.D. 1511).

1. D. Wright, Op.Cit., Pp 57-58.

2. Regmi, Op.Cit, Pt.III, P. 11, No. XXI.

3. Regmi, Ibid, Pt. III, P. 96, No. LXXXV.

records the setting up of a gold image of Dīpaṅkara Buddha in N.S. 629 and enshrining of a stone image of Śrī Dīpaṅkara Buddha within the monastery. (3). The large stella of Otu-Bahal with date N.S. 713² records the painting of the image of Dīpaṅkara with gold dust. (4). The inscription of N.S. 724 on a slab of stone lying close to the door of a temple of Dīpaṅkara in Kvāthadotol in Bhatgaon² gives a record of the installation ceremony of stone lions as door keepers to the shrine of Dīpaṅkara Buddha. (5) According to an inscription of Khadpu³ two stone lions were placed on the door of the temple of Dīpaṅkara on NS 793 (= A.D. 1673).

ŚĀKYAMUNI BUDDHA : In Nepal Śākyasiṃha was regarded as the most common object of worship by the Buddhists of all sects. Śākyasiṃha have been regarded as a special patron of all Vihāras in Nepal. A shrine containing a figure of Śākyasiṃha is always found in the principal place generally opposite the entrance of every real Vihāra in Nepal. The image of Śākyasiṃha is enshrined in every large monastery (vāhā)⁴. Though there are numerous shrines sacred to him, there are not many temples specially dedicated to him. Besides these, many figures of Śākyasiṃha, some of them colossal, are found in different parts of the Nepal Valley.

Perhaps the largest shrine of Śākyasiṃha Buddha is found in the centre of a monastery situated at the eastside of Kathmandu. There is also a colossal sitting figure of Śākya Siṃha in a detached building situated in the south-east corner of the same monastery. Two of the largest colossal figures of Śākyasiṃha are found at -

1. Regmi, Op.Cit., Pt. IV., P. 37, No. 27. 2. Regmi, Ibid, P. 45, No. 28.

3. Regmi, Ibid, Pt. II, P. 575.

4. Indian Office Lib. No. 7769, P. 1397, (CSMIO).

Svayambhūnātha. Another large sitting image of him is found in a small building close to the 'Dandeo Temple' near Pasupatinātha..

In Nepal sometimes merely the foot-prints of Sākyasiṃha Buddha are represented in bas-relief on a circular stone slab instead of his image. A number of circles within circles are engraved on each heel. The Buddhist Asta Mangalas or signs of good fortune are carved across each sole. The Buddhist Asta Mangalas are :- (1) The Śrī Dakṣa or Batsa (Chest mark of Viṣṇu), (2), The Padma (Lotus flower), (3) The Dhvaja (standard head), (4), The Kalasa (Water ewer), (5), The Chamara (Tails of a Yak), (6), The Chattrā (Triple umbrella), (7), The Matsya (pair of fish) and (8), The Śaṅka (Shell of Viṣṇu).

The following documents prove that all along throughout the middle ages Sākyasiṃha Buddha was receiving homage in Nepal: (1), The Wu-ba-bahi Copper plate inscription of NS 511¹ (= A.D.1391) records the inauguration of the image of Buddha (2), The Chikam-bahil inscription of NS 536² commemorates the occasion of the inaugural ceremony of the setting up of an image of Gaṇeśa at the gate of the Vihāra. (3), The Mīmāmi-bāhāl Copper plate inscription of N.S.629³ (= A.D.1509) records the grant of land for annual worship of Sākyamuni in Nihma Nihmavihāra. (4), The Mhu-bahā inscription of N.S.639⁴ mentions an image of Sākyamuni in Vuhā Vihāra. (5), There is a Copper plate inscription of NS 706⁵ attached to the wall of the temple of Sākyamuni at the Viśvakarma Vihāra of Kathmandu.⁶ (6). According to the Durukhye bahā inscription of NS.735, 757, and 759,⁶ devotees had installed the image of ...

1. Regmi, Op.Cit., Pt.III, P.31, No.XXXIV. 2. Regmi, Ibid, P.35, No.No.L.

3. Regmi, Ibid, P.95, N.LXXX.

4. Regmi, Ibid, No.LXLIV.

5. Unpublished, Regmi, Op.Cit, Pt.II, P.46-47.

6. Regmi, Ibid, Pt.IV, P.67., No.41.

Sākyamuni in the Hemavarna Mahāvihāra in N.S.735. (7); According to an stone inscription of N.S.774 of Wa-baha in Chāpāgaon,¹ a devotee had installed the image of Sākyamuni. (8). The Pulchokbahil² inscription of N.S.828(=A.D.1708) makes a record of the Celebration of the occasion of the installation of a Gold image of Sākyamuni in the main Shrine of Silāpuri Vanāgiri Vihāra at N.S.828. (9). According to a leaf³ of N.S.839 containing invitation to King ~~Chindramalla~~ ^{Chindramalla} Siṃha, a Sangha ~~bhojya~~ ^{bhojya} was offered to the deities including Sākya-muni of Hiranya Varṇa Mahāvihāra of Kva - bahāl on N.S. 839.

SEVEN MORTAL BUDDHASAKTIS.

The Seven Mortal Buddhas have their respective Mortal Buddhasaktis through whom they produced the seven Mortal Bodhisattvas.

Nothing is known of these deities. Even their names are rarely met with. Representation of these Buddhasaktis are not found anywhere in Nepal. The names of the seven Buddhasaktis⁴ are Vipasyantī, Sikkhimālinī, Visvadhara, Kakudvatī, Kanthamālinī, Mahādhara and Yasodhara respectively. Of them Yasodhara is a historical personage as she is the wife of Sākyaśiṃha.

SEVEN MORTAL BODHISATTVAS.

The Seven Mortal Bodhisattvas were produced by their respective Mortal Buddhas and their Saktis. The names of the Seven Mortal Bodhisattvas⁵ are :- 1/ Mahāmātī. (2) Ratnadhara. (3) Akāśagañja. (4)

Sakamaṅgala. (5) Kanakarāja. (6) Dharmadhara. (7) Ananda. But the son of Sākyaśiṃha and Yasodhara is Rāhula and not Ananda who was his disciple.

1. Regmi, Op.Cit. Pt.II, P.573, (2). Regmi, Ibid. Pt.IV.P.246, No.II3.
3. Regmi, Ibid, Pt.IV.P.265, No.124.
4. Dr.Oldfield, Op.Cit. Vol.II, Pp. 163 & 185ff.
5. Dr. Bhattacharjee, Op.Cit. P.79.

MAITREYA, THE FUTURE BUDDHA.

1

According to the 'Sapta Buddha Stotra' Maitreya is residing at Tusita heaven. Maitreya is the only Bodhisattva known to Hīnayāna Buddhism. So he is the only Bodhisattva who is worshipped alike by the Hīnayānists and the Mahāyānists. It is said that now he is passing the life of a Bodhisattva in the Tusita Heaven and will appear, as Mānuśi Buddha on earth full 5000 years after the disappearance of Sākyamuni Buddha.

Maitreya Buddha has been noted by the T'ang Annal to have been highly respected by the Nepalese. He is worshipped as the coming Buddha in Nepal since the 7th Century A.D. In Nepal all the Vahi contains generally an image of Maitreya Bodhisattva². Guitavahi Stella in Patan of N.S.778 (= A.D.1658) records the inaugural ceremony of the installation of the image of Sri 3 Meti(Maitreya) Bodhisattva in a newly constructed Temple³.

BODHISATTVA MAÑJUŚRĪ.

Mañjuśrī occupies one of the very highest positions in the Buddhist Pantheon. He is considered as one of the greatest Bodhisattvas by the Mahāyāna Buddhists. They believe that the worship of Mañjuśrī can confer upon them wisdom, retentive memory, intelligence and eloquence. In Nepal of all the mortal Bodhisattvas Mañjuśrī is by far the most distinguished Bodhisattva. According to the Svayambhū Purāna and D.Wright's chronicle Bodhisattva Mañjuśrī visited Nepal from Mahāchīna (China) in the Treta Yuga and cut the

1. CSMB, n. 1446.

2. CSMIO, P.1997 No. 7769.

3. Regmi, Op.Cit, Pt.II, P. 275.

gorge in chobar, and let the water of the Nepal valley flow to the South and humanised the Valley. Thus he converted the lake into a habitable country and founded the city of Mañjupattan. Therefore Mañjusrī has been looked up to with great reverence in Nepal and is an object of worship to all classes of the community. As the founder of their father land, he is peculiarly dear to all the Newars.

Sometimes Mañjusrī is regarded as male and sometimes as female. In Nepal the Buddhists regard him as the Lord of power and learning. But the Hindus regard him as Sarasvatī, the goddess of learning. He is an object of especial worship to all classes of artificers and mechanics.

However, it is difficult to determine the exact time when Mañjusrī entered the Pantheon of the Mahāyāna Buddhists. His name occurs for the first time in the *Ārya mañjusrīmūlakalpa* of the 2nd Century A.D. which is obviously a pre-Guhyasamāja Tantra and then in the Guhyasamāja Tantra which is dated Circa 300 A.D. Mañjusrī also finds mention in the accounts of foreign travellers like Fa-hien (394-414 A.D.) Hiuen-Tsang (A.D.629-645) and I-Tsing¹. The image of Mañjusrī was worshipped in India since the very beginning of the 5th Century A.D., But it is not definitely known when he came down to Nepal from China. There is no source of information to know about the worship of the deity in Nepal until the 7th Century A.D. The worship of Mañjusrī in Nepal is mentioned for the first time in the Tyāgalṭol inscription of the time of Aṅsuvarṇa². (598-623 A.D.). He is called "Kumāra Mañjusrī" in this inscription. There is a standing image of Budhisattva Mañjusrī belonging to the

early post Licchavi time in a temple situated close to Jaisi Deval
 1. Dr. Bhattacharyya, *Op.Cit.*, P.35. 2. Vajracarya, *Op.Cit.*, NO.98.

in Chikamugal quarter of the old site of Kathmandu¹. This is the oldest image of Mañjusrī (Mañjunātha) found in Nepal. The large stele of Otu-bahal, Kathmandu dated NS 713 records the setting up of a wooden image of Siddhamañjusrī². According to an inscription³ dated 795 - 800 NS, an image of Mañjusrī was set up on NS 800. An image of Mañjusrī of 10th - 11th Century A.D. in Brownish alloy of bronze is found in Nepal.⁴

Numerous temples have been erected in Nepal to honour of Mañjusrī. The Principal temple of Mañjusrī is built on the hill named Mañjusrī Hill at the Western side of Mount. Svayambhū. His Shrines are generally distinguished by having opposite to their principal front a circular stone slab or 'mandal' on which are sculptured in bas-relief two foot-prints. An eye is engraved across the sole of each foot-print. This eye is a peculiar characteristic of the foot-prints of Mañjusrī.

SOME OTHER GODS AND GODDESSES & EIGHTY-FOUR MAHĀSIDDHAS

NĀMASAṅGĪTĪ : The God Nāmasaṅgīti is the embodiment of the Nāmasaṅgīti literature of the Buddhists. The deity was very popular in Nepal. In Nepal images of Nāmasaṅgīti are to be found in large numbers either in stone or in bronze. He is also represented in paintings. MS. Nāmasaṅgīti of N.S. 256 (= A.D. 1136) has a picture of twelve handed Nāmasaṅgīti of red complexion. MS. Nāmasaṅgīti of NS⁶¹² has one picture of the God Nāmasaṅgīti on one wooden cover of the MS and another picture of the God in a page in the body of the Text.

1. Regmi, Op.Cit., Pt. III, No. II.2.2.
2. Regmi, Ibid, Pt. IV, No. 27.
3. Regmi, Ibid, Pt. II.
4. The Arts of India and Nepal, P. 80.

HERUKĀ : Herukā is one of the most popular deities of the Buddhist Pantheon. The Herukā Tantra is devoted to his worship. When he is in Yab-Yum he is generally known as Hevajra. A copper plate of N.S.508¹ (= A.D.1388) at Nhaiika Bahil records the installation of an image of Herukā with Lakṣāhūti Yaṅna in the Kīrtipunya Mahāvihāra. A copper plate of NS 629 in Mimnāmibahal² records the grant of land for annual worship of Herukā. A copper plate of NS 631 in Nhakabhail³ mentions Herukā.

SAMBARA : Sambara⁴ is an emanation of Dhyāni Buddha Akṣobhya. He is only another form of Hevajra. The Buddhist deity Sambara was very popular in Nepal during the medieval period. The Nhaka Bahil Copper Plate inscription of NS 631⁴ (= A.D.1511) mentions the installation of the stone image of Śrī Samvara within the monastery. The Chilamdeo stone inscription dated NS 635⁵ records the installation of an image of Cakrasamvara. The Mimnāmi bāhāl Copper plate inscription of NS 629⁶ records the grant of land for the annual worship of Samvara. According to the stone inscription of Wabaha⁷ a devotee had installed an image of Chakrasambara on NS 774 (= A.D.1654).⁸ An inscription NS 735,57,59 of Capagaon at Durukhobāhā records that devotees had installed the image of Cakrasamvara.

VASUDHĀRĀ : Vasudhārā figures in the Pantheon of the Mahāyāna Buddhists as the consort of Jambhala, the Buddhist God of Wealth. The Sadhanamālā describes her forms. MS. Nāmasaṅgīti of NS.256⁹ (

A.D.1136) has one picture of Vasundharā. Maṇḍala of Vasudhārā dated

1. Regmi, Op.Cit., Pt. III, P.30, No. XXXII.
2. Regmi, Ibid, P.95, No. LXXXIV.
3. Regmi, Ibid, Pt. III, P.98, No. LXXXVI.
4. Regmi, Ibid, P.96, No. LXXXV.
5. Regmi, Ibid. P.102. No. LXXXIX.
6. Regmi, Ibid, P.95, No. LXXXIV.
7. Regmi, Ibid. Pt. II. P.573.
8. Regmi, Ibid, Pt. IV, No.41.
9. Govt. National Library, Nepal, No.166.

Circa 1515 A.D. from Nepal is reproduced by Kramrisch (Fig.22). The earliest Nepalese painted banner of the sixteenth century A.D. is the mandala of Vasudhārā dated NS 624 (= A.D.1504)¹ The Mandala consists of the figures of Vasudhārā, five Dhyāni Buddha Mañjuśrī, Jambala, etc. Another Nepalese Mandala of Vasudhārā of about 1500 A.D. consists of Vasudhārā, Jambala Etc.² A Thyāsapu of NS 677 (= A.D. 1557) has one figure of Vasudhārā. An image of six handed Vasudhārā of the 12th Century A.D. is found in Nepal. It is published by Kramrisch (Fig.15). Another image in bronze of four armed Vasudhārā of 13th Century A.D. is found in Nepal.

PAÑCHARAKSĀ : The pañcaraksā deities or the five protectresses are popular and well known amongst the Mahāyāna Buddhists. All the five deities are worshipped either singly or collectively in a Mandala. A description of the Pañcaraksā Mandala is found in the Sādhana-mālā and the Niṣpannayogāvalī. The deities of the Pañcaraksā mandala are Mahāpratisarā, Mahāsahasrapramardini, Mahāmantrāsārini, Mahāsītāvatī and Mahāmāyūrī. According to both the texts in the Pañcaraksā Mandala Mahāpratisarā is the principal deity who occupies the Centre while the other four Goddesses occupy the four cardinal directions.

The Goddesses of the pañcaraksā group are highly popular among the Mahāyāna Buddhist worshippers of Nepal. It is for this reason that a fairly large number of the manuscripts of the Pañcaraksā text with illustrations now survive in Nepal. A manuscript copy

1. Kramrisch, Pl.XXXIX, Fig.I.
3. In Regmi's Possession.

2. Ibid., Pl.XL. Nepal, Vienna,
Private Collection.

of the Pañcarakṣā text with illustrations describing the five rakṣā goddesses, their worship on different occasions and their powers is to be found in almost every Buddhist household in Nepal. The Buddhist text Pañcarakṣā which is a collection of five Dhāraṇīs was an unusual favourite in Nepal. The earliest manuscript of the Pañcarakṣā copied in Nepal belongs to NS 16¹ (= A.D. 896). The manuscripts of the Pañcarakṣā are often written very artistically and they bear usually miniature pictures of the five rakṣā deities occasionally with illustrations of some more Buddhist divinities. That, the worship of the five rakṣā divinities was much in vogue in Nepal, is evident from the fact that their images either in stone or in metal are met with in almost all monasteries in Nepal. According to the Sādhnamālā the worship of the Pañcarakṣā deities grants long life, protects kingdoms, villages and meadows and protectmen from evil spirits diseases and famines and from all possible dangers that be-fall human beings. The Pañcarakṣā is recited in Nepal in all varieties of domestic difficulties, such as, illness, adversities, loss of wealth, etc. In the Nepalese Law Courts the Buddhists are sworn on the Pañcarakṣā.²

An illuminated Nepalese manuscript of the Pañcarakṣā containing five sacred texts pertaining to the worship of the Goddesses of the Pañcarakṣā Maṇḍala was copied in Nepal in NS, 225 (= A.D. 1105). There is another illuminated manuscript of the Pañcarakṣā copied during the reign of Sivadeva (NS. 239-240 = A.D. 1119-1120) in Nepal. This manuscript has the pictures of the five

1. Wright, Op.Cit, P.227.

2. Old-field, Op.Cit.Vol.II,
Ch.IV.

Goddesses of the Pañcarakṣā Maṇḍala on the folios themselves besides the illustrations in the inside of the two covers. MS. Pañcarakṣā of NS 613¹ (= A.D.1493) contains the pictures of Five Pañcarakṣā Goddesses. MS. Pañcarakṣā of NS 842² (= A.D.1722) contains the pictures of the Five Goddesses of the Pañcarakṣā Maṇḍala.

VAJRAYOGINĪ : Vajrayoginī is one of the mother Goddesses of the Buddhist Pantheon. The Buddhists looked upon her as one of their Yoginīs. According to Dr. Bhattacharya the Tantrism of the Buddhists originated in Uḍḍiyāna - Vajrayoginī of the Parganā Vikrampur in the Dacca District and thence was transmitted to the rest of India.³ Thus the Buddhist Tantric Goddess Vajrayoginī was worshipped originally at the temple in Uḍḍiyāna as early as the 12th Century A.D. (1106 A.D.), the date of the earliest MS. of the Sādhana-mālā.

Vajrayoginī is one of the consorts of Herukā. He remains with her in Yab-Yum attitude. The union of Herukā with Vajrayoginī is the subject matter of the Herukā-Tantra.

The Goddess Vajrayoginī was very popular in Nepal. She was worshipped in Nepal by the Buddhists as well as by the Hindus. Whence she was receiving homage in Nepal is not known. The earliest records of the existence of the temple of Vajrayoginī are available in Pratāpamalla's inscriptions. There is a temple of Vajrayoginī at Sāṅku in Nepal. According to the Sāṅkur inscription of NS 775 (= A.D.1655) Pratāpamalla built the temple of Vajrayoginī in NS 775 and composed hymns in 15 verses, in honour

1. Nepal Museum, No.16/128. 2. Regmi's possession.
3. Dr. Bhattacharya, Op.Cit. Intro., P.17.
4. Regmi, Op.Cit. Pt.IV. No.53.

of Vajrayoginī in NS 775. In this temple the priest on duty belongs to Buddhist Guvā Caste. The image is represented in the temple with a Khadga in her hand. According to Dr. Bhattacharyya the temple of ~~with a Khadga~~ of Vajrayoginī at Sāṅkhu does not contain an image of any of the varieties of Vajrayoginī described in the Sādhana-mālā. It contains the image of Ugratārā, more popularly known as Mahāci-na -Tārā¹. According to Svajambhū inscription of NS 775 Pratapa - malla composed fifteen verses in honour of the Goddess Ugratārā or Vajrayoginī. This inscription started with the Stotra commemorates the occasion of the completion of the temple of Ugratārā or Vajra - yoginī built by Pratapamalla. This inscription also begins with the invocation of Vajrayoginī. Pratapamalla address her as the beloved of Hara. He also represented her as Nīla Sarasvatī. According to the inscription of NS 845(= A.D.1725) Jagajjayamalla composed eight verses in honour of Vajrayoginī. In these verses he associates the Goddess with the manifestation of the consort of Śiva. The copper plate of NS 872 in the temple of Vajrayoginī invokes Vajrayoginī at the very outset of the inscription. Thus Vajrayoginī is universally respected. She is worshipped in different capacities by the devotees. The Saivites regarded her also as Ugratārā. She is also considered by them as beloved of Hara; Svarasvatī, manifestation of the consort of Śiva, etc. She is propitiated by the Buddhists toward off natural calamities and other evils.

1. Dr. Bhattacharja, Op.Cit. P.248.
2. Regmi, Op.Cit., Pt. IV. No.55.
3. Regmi, Ibid, Pt.II. P.180.
4. Regmi, Ibid, Pt.IV. No.147.

MAHĀCINATĀRĀ OR UGRATĀRĀ.

Mahācinatārā or Tārā of Mahācina (Great China) is also known in Buddhist Tantric literature as Ugratārā. The Vajrayoginī Temple at Sāñku in Nepal contains in the sanctum a figure of Ugratārā. This Ugratārā or Mahācinatārā of the Buddhist has been incorporated in the Hindu pantheon under the name of Tārā and is now regarded as one of the ten Mahāvidyā Goddesses¹.

VAJRĀVĀRĀHĪ : Vajravārāhī is one of the Buddhist Dākinīs. In one Sādhana of the Sadhanamālā she is said to emanate from the family of Vairocana. She is called the first queen of the Buddhist God Herukā. The Union of Vajravārāhī with Herukā is the cult of the Celebrated Cakrasamvara Tantra of the Buddhists. She is also universally worshipped by the Buddhists as well as by the Saivites in Nepal. In Nepal Vajravārāhī is commonly regarded as Vārāhī of the Astamātrkā divinities who emanated from God Varāha. But in Nepal Vajravārāhī is in the case of the Buddhist priest Guvājus. Moreover the word Vajra in Vajravārāhī signifies her to be a Buddhist deity. Therefore, she is considered primarily a Buddhist deity in Nepal also.

According to the Wa-baha stone inscription a devotee had installed the image of Vajravārāhī on NS 774² (= A.D.1654). According to an inscription of the temple of Vajravārāhī dt. NS820³ Yoganarendra offered to Goddess Vajravārāhī an artistically sculptured stone he-buffalo. But Vajravārāhī is described in his

1. Dr. Bhattacharya, Op.Cit. P.189.

2. Regmi, Op. Cit, Pt. II, P. 573..

3. Dr. Regmi, Op.Cit. Pt. II, P.331.

inscription as 'Jagadambikā' According to another inscription on a stone in the temple of Vajravārāhī dated NS 855¹ Viṣṇumalla repaired the temple of Vajravārāhī and set up a gold finial over the roof of the temple. The King Viṣṇumalla also offered a bronze buffalo as Vāhana to the Goddess Vajravārāhī. This offering to the Goddess ^{/ does not} ~~speaks~~ of her belonging to the Saivo-Visnuite Pantheon.

HĀRITĪ : According to a story told in Samyuktavastu² originally Hārītī was anogress Yaksini of Rājagṛha who had 500 sons. She used to kill the children of Rājagṛha and feed her sons with those human flesh. At last she accepted the teaching of Buddha and swore never to eat human flesh by the advice of Lord Buddha. There is also a legend³ that Lord Buddha had advised her to live always near his sanctuary ~~(so that he would be able to keep strict watch on her his sanctuary)~~ so that he would be able to keep strict watch on her movements and monks would be able to offer nourishment her and her 500 children.

Hsüien T-sang and I-Tsing found an alter dedicated to her in every monastery in Northern India. They found that her image either in statuary form or painted on the wall was always near the door or in the porch leading to the refectory⁴.

However, the Svayambhū Purāṇa mentions the installation of the image of Hārītīdevī facing the east to the West of Svayambhū by Śāntikara. Hārītī is popular in Nepal as a goddess of children diseases. It is believed that if Hārītī visits any home, she causes some or other kinds of diseases to children. So she has to be propitiated. Hārītī is also a goddess of small pox in the local Budd-

1. Regmi, Op. Cit. Pt. II, P. 357.

2. Ibid, P. 600.

3. Ibid, P. 601.

4. Ibid, A. Getty, Gods of Northern Buddhism, P. 85.

-hist Pantheon. She is also worshipped to prevent small-pox. Thus in Nepal Hārītī is worshipped up till now as a deity to be propitiated in times of children falling sick specially during an attack of Pox. She is also called Azimā (grand mother) in Nepal like Matrīkā Goddesses. So she is feared and pleased with sacred offerings. Only a few images of Hārītī are found in Nepal so far. One of the two images is enshrined in one shrine which is situated quite close to the stūpa of Svayambhūnātha. The image is placed on a pedestal ~~piece~~ occupying the centre of the sanctuary. The image is in black sand stone. The existence of this image of Hārītī in the Svayambhū area is mentioned in the Svayambhū Purāṇa which was composed in the 15th Century A.D. The other image is without its shrine. This image is lying in a neglected condition in the courtyard of a house in the interior of the City of Patan. The image is carved on an ordinary stone. In Nepal Monasteries in general do not have the image of Hārītī. But the images of Hārītī are found in only two monasteries in Patan. It is not known whether the cult of Hārītī was even known in Nepal during the early middle ages. The large stele of Oṭu Bahal¹ of NS 713 shows that the goddess Hārītī was associated with the Buddhist monasteries in the late middle ages. From this inscription of NS 713 it is known that precinct of the Vihāra was supposed to have Hārītī in the same way as Mahākālā. The founder of the monastery invokes the blessing of Hārītī with her 500 sons and Mahākālā for the protection of the monastery and its deities. Hārītī is called Mahāyaksinī in the record. According to the stone inscription of Wa-baha in Chāpāgaon it appears that a devotee had installed the image of Hārītī² Mahāyaksinī on NS.774. She is called simply Mahājaksanī in the record.

1. Regmi, Op.Cit., Pt. IV. No. 27.

2. Regmi, Op. Cit., Pt. II, P. 573.

BĀLAKUMĀRĪ OR KAUMĀRĪ : of the eight Mātrkāś Kaumārī is mentioned in liturgical works of the earlier period. A Buddhist palm-leaf MS. Kaumārīpūjā dealing with the worship of Kaumārī was written in Nepal in NS 400 (= A.D.1280)¹. Kaumārī was worshipped as Bāla Kumārī in Thimi. She was the principal divinity of the area. An inscription of NS 742² in the area of the temple of Bālakumārī in Kyache, Patan states that the temple was repaired on NS 742 (= A.D.1622). According to the Dathubahal^(Thimi) inscription a bahal was constructed and an image of Bālakumārī was installed on NS 832³ by Vajrācārya Kalyāṇasīṃha and others. In this record Vajrācārya Kalyāṇasīṃha calls himself a devotee of Bālakumārī.⁴ The Bālakumārī Copper plate of NS 860 (= A.D.1740) begins with the invocation of Taleju and Kaumārīdevī.⁵ According to an inscription of NS 868⁵ Kumārī was worshipped in a temple in Gachetol, Bhatgaon. The Temple existed since some years earlier.

In Kathmandu the Kaumārī has been regarded as an incarnation deity in human form. The local deity Kumārī is known as azimā in the local language. In Kathmandu Kumārī is a prominent goddess and is worshipped with much ceremony on a particular occasion.

⁶ According to Bāla Kumārī Shrine stone inscription⁷ of NS 752 the Temple of Bālakumārī was constructed by Dayākabhāro who resided in the house belonged to Dhvākā Vihāra in NS 742 (= A.D. 1622). The construction of the temple was completed after 32 days. After ten years the king Siddhinarasīṃha and his son Srinivāsa-malla attended the ceremony on the occasion of setting up additional gold finials on the roof of the temple of Bālakumārī on NS 752⁸.

1. Cat. of PL. MS. in Darb. Lib. P. 46, No. 1320.

2. Regmi, op. cit., Pt. II, P. 580

3. Regmi, op. cit., Pt. II, P. 575

4. Regmi, op. cit., Vol. IV, P. 238, No. 143.

5. Regmi, op. cit., Pt. II, P. 580.

6. Regmi, op. cit., Pt. II, P. 230.

NAVAGRAHA (NINE PLANETS) : The Navagraha group of planets are worshipped in India from time immemorial. They are generally associated with Brahmanical rites. But the Buddhist text 'Grahamā-trākādhārāṇī shows that the Buddhist priests are equally interested in the nine planets which are objects of their devotion. The dhārāṇī contains a collection of mantras which are recited to please the nine planets for different results affecting human destiny. The Niṣpannayogāvalī describes the forms of the nine planets.

On the back cover of MS. Pañcarakṣā¹ copied during the reign of Sivadeva of Nepal (NS 239 and 240) are seen the figures of the eight planets, Ketu, the ninth, being left out.

DASA KRODHA VĪRA (TEN WRATH-HEROES) : These deities are frequently mentioned in the Sādhanaś. They are called the ten fierce protecting deities of Buddhism. They are often violent in appearance. They are also called ' Ten Gods of direction '. Their chief function is to remove all sorts of obstacles for the protection of Dharma. The Dasa Krodha deities of the quarters are supplied to the Buddhist Pantheon by the Buddhist Tantras. But the Buddhists were indebted to the Hindus for the origination of these gods.

CATURMAHARAJA AND DASA DIKPĀLAS : The Gods 'Caturmaharāja and Dasa Dikpālas' belong originally to Saiva-Viṣṇu sect. But they are worshipped also by the Buddhists. They are respected as supernatural beings to guard and protect the universe from evil spirits.

The representations of the Ten Lokapālas are found nowhere in Nepal. But the Buddhists priests invoke them only on occasions. The four guardian kings of the four quarters are often depicted in pictures on the front walls of the building of the Buddhist laity.

¹. Menotosh Mukherjee, *Two illuminated Manuscripts in the Asutosh Museum of Indian Art*, MS. B, NO. T140.

SARASVATĪ : Sarasvatī is the Saivite goddess of learning. The Buddhists also worshipped her as the goddess of learning, although the Bodhisattva Mañjuśrī *is their* chief patron of learning. It is believed that like Mañjuśrī and Prajñāpāramitā ~~Chief Patron of~~ learning. ~~It is believed that like Mañjuśrī and~~ Sarasvatī confers wisdom, learning, memory, etc. Sometimes Sarasvatī is worshipped as the consort of Mañjuśrī. In Nepal images of Sarasvatī are found in the Buddhist sanctuaries. According to an inscription of NS 809 in Bugimbahil an image of Svarasvatī was ceremonially installed on NS 809 Vaisākha-kṛṣṇa pratipadā etc.

DURGĀMAHISĀSURAMARDINĪ : Durgāmahisāsūramardinī is the principal deity of the Mārkaṇḍeya Purāṇa.² In Nepal Mahisāsūramardinī was also worshipped by the Buddhist. MS. Pañcaraksā of NS 696 (=A.D. 1576) has five pictures painted on the innerside of the first plank of the manuscript. The whole illustration represents the killer of Mahisāsura.

BHAIRAVI : The Hindu Goddess Bhairavi is worshipped by all classes of Newars. The temples of Bhairavi are visited by Buddhists as well as by Hindus of Nepal. In some of her temples in Nepal Buddhist Bānras act as priests instead of Brāhmins. At the grand annual festival in her honour at Devighat, the Bānras officiate even at the bloody sacrifices in honour of the deity. In some of the Buddhist temples in Nepal the figures of Bhairavi are found.

SITALĀ : Sitalā is a Hindu Goddess of Small Pox. But her Buddhist counterpart was Hārītī who performed the same job as the Goddess

of small pox in the Buddhist pantheon. Nevertheless the Buddhists of Nepal worshipped the Hindu deity Sitalā and built her temples, even in the area of Buddhist Temples. The Buddhist enrolled her among the list of their subordinate deities and besought her protection. The Buddhists of Nepal erected a temple of her honour beneath the very shadow of the temple of Ādi-Buddha at Sveyambhūnātha.

The present Temple of Sitalā in the North-West side of Sveyambhūnātha Temple is a modern one. This temple is visited annually by thousands of Buddhists. The Tibetan Buddhists who visited Nepal annually offered several "revolving prayer - Cylinders called Manis to the shrine of Sitalā.

TALEJU : Taleju is a Hindu Goddess. In Nepal she is worshipped as Tārā by the Buddhists.

EIGHTY-FOUR MAHĀSIDDHAS : It has already been mentioned that Mahāsiddhas, who flourished during the period between the eighth and the 12th century A.D., were worshipped in Nepal. R. Sankrityayana mentions that the period of the eighty-four Siddhas is A.D. 750 - 1175 A.D.¹

A Pauba (painting on cloth) of NS. 633 (= A.D. 1513) from Nepal² depicting Vajradhara and the eighty-four Siddhas is preserved now in National Art Gallery Bhaktapur. A list of the names of these 84 Mahāsiddhas is given in Sakya & Vaidya's Medieval Nepal (Colo. no. 16, P. 32). The name of Lohipā is put at the top of this list.

1. R. Sankrityayana, *Puratattva Nibandhavali (Hindi)*, Allahabad, 1958; R. Ram, op. cit., P. 78.

2. Sakya & Vaidya, *Medieval Nepal*, P. 32, Colo. No. 16.

HINDU DEITIES IN TANTRIC MAHĀYĀNA
BUDDHISM IN NEPAL.

Hindu deities were not unknown in the Buddhist Pantheon. In the Buddhist Sādhana several Hindu deities were given independent forms as principal deities. A large number of Hindu deities were described in the Buddhist Sādhana also as companion deities or as Vehicles (Vāhana) or as mere servants of important Buddhist deities. There are also many Hindu deities who were also given by the Sādhana humiliating roles to be trampled by angry Buddhist deities. The different forms of these Hindu deities are described in details in the Sādhanamālā and the Nīpannayogāvalī. A perusal of the Nīpannayogāvalī and especially the Dharmadhātuvajrasvara Maṇḍala shows that a large number of Hindu deities was incorporated in the Maṇḍala. These Hindu deities were classified and put under a Dhyaṇi Buddha family. Colours and directions were classified and put under a also assigned to these deities.¹ Many other Tantric Mahāyāna Buddhist texts also prescribe the rituals for the worship of many Hindu deities along with the Buddhist deities. From the lists of divinities mentioned in these Buddhist Texts it looks quite certain that deities of the Hindu Tantras were freely absorbed in the Vajrayāna Pantheon. Some of these Hindu deities were equated with the principal Buddhist divinities in respect of rank and honour. It appears that in order to increase the popularity of the Tantric Mahāyāna Buddhism Tantric Buddhist scholars incorporated in it the brahmanical ritualism and absorbed a large number of Hindu deities in the Buddhist Pantheon and ~~and~~ created a common cult of worship popular with all the sects of both the religions. Thus the Tantric Buddhist texts composed

1. Dr. Bhattacharyya, Op.Cit. p.344.

originally by the famous Tantric Buddhist scholars are the authorities to sanction the worship of the large number of Hindu deities by the Buddhists even installing them in the purely Buddhist temples and monasteries. More often the Buddhists and the Hindus adore the same image under different names following the prescriptions of their respective faiths' scriptures.

That these Hindu deities were fully converted to Buddhist faith by the Buddhists is also evidenced^{by} the fact that a large number of the statuettes of the Hindu deities is actually found in the purely Buddhist atmosphere of Cina in the Chinese collection of statues at Peiping. These images follow the descriptions given either in the Niṣpannayogāvalī or in the Sādhana-mālā¹.

Undoubtedly following the directions and prescriptions of the Mahāyāna Buddhist texts copied and compiled in Nepal by the Nepalese Buddhists, the Buddhists of Nepal also worshipped these large number of purely Hindu deities installing them even in the purely Buddhist temples and monasteries in Nepal. There are very few Buddhist shrines in Nepal about which figures of one^{or}/more of these Hindu deities are not found. The figures of Hindu deities are sculptured about almost all the Buddhist temples in Nepal. They are represented in large number in the Buddhist paintings also. On the covers as well as on the folios of many Buddhist manuscripts copied in Nepal these Hindu deities were represented. Offerings and prayers were made to these Hindu deities by the Nepalese Buddhists. But they hold only a secondary rank and placed only in subordinate positions in the Buddhist Temples. Some^{times} independent temples were dedicated to some of these Hindu deities.

1. Dr. Bhattacharyya, Ibid, P. 344.

The Buddhist MS Pūjapaddhati¹ consisting of a collection of Buddhist manuals for the performance of Pūjā to different deities prescribes the rituals for the worship of the following deities prescribes : (1), Kubjikāgūhyesvarī (the secret hunch backed goddess); (2), Harabhairava; (3), Harasiddhidevī, (4), Chandesvari, (5), Navadurgā, (6), Presiding divinity of houses; (7), the discuss of paschimesvara; (8), Nāsikā, the presiding divinity of the nostrils ; (9), Ganesa ; (10), Brāhmānī; (11), Mahesvari, (12), Kaumārī, (13), Vaisnavī ; (14) Vārāhī, (15) Indrānī, (16), Chāmunda; (17), Mahālakṣmī ; (18), Kulacha Kresvari, (19), Revanta Mahābhairava; (20), Mahālakṣmī, (21), Jaya-Vatsalā; (22) Purnāvatī Brāhmānī; (23), Sīkāsacchanda Mahābhairava; (24), Kaumārī-Chāmunda ; (25), Nriyeesvara Mahābhairava; (26) Bhīmasena Mahābhairava; (27) Ugrachandā; (28), Martyesvari, (29), Jhañkesvari, (30), minor divinities.

Nos. 10-17 represent the Astamātrkā of the Tantras. Mr. R. L. Mitra observes that the divinities mentioned above are all more or less known in the Hindu Tantras . The work is more of a Tantric ritualistic character than that of a Buddhist manual.² It looks quite certain from the list of divinities mentioned in the Pūjapaddhati that deities of the Hindu Tantras were freely absorbed in the Vajrayāna Pantheon. All these deities were quoted with the principal divinities of the Buddhist religion in respect of rank and honour. These divinities were also owned in the Nepalese Buddhist society as much as the deities of the Buddhist religion.

The names of Astamātrkā deities are : (1), Brāhmāyanī (2), Rudrāyanī (3), Kaumārī, (4), Vaisnavī, (5), Vārāhī, (6), Indrāyanī, (7), Chāmunda, (8), Mahālakṣmī. There is another list of Astamātrkā

1. Dr. R. L. Mitra, Op. Cit., NO. A. 12.

2. Ibid.

group of divinities. This includes Durgā, Brahmanī, Kumārī, Vaisnavī, Indrānī, Mahesvari, Varāhī and Nāresinī.¹ The Purāṇas are sources for the origin of all the Aṣṭamātrkā deities while the Tantras are the sources for the origin of all the Daśamahāvidyā deities. The cult of mother Goddesses is very ancient. They belonged to the Hindu Purāṇas and Tantras originally.² But it appears that the cult of the mother Goddess was universally accepted in later periods. The Buddhist texts also sanctioned the worship of these goddesses. According to the Svayambhū Purāṇa (Chapter V) the Aṣṭamātrkā occupy an important place in the Buddhist Pantheon. The Buddhist text 'Pūjapaddhati' mentions all the eight mother-Goddesses of the Aṣṭamātrkā group of divinities. MS. Aṣṭamīvrata Vidhāna also mentions the eight Mātrkā. In Nepal all these deities are called Azimā or grandmother. These divinities were worshipped in every household in Nepal irrespective of Caste and creed. In Nepal Museum there are terracotta images representing the eight - Mātrkā which belong to the early 17th century.

The names of Daśamahāvidyā deities are³: (1) Kālī, (2), Tārā, (3), Tripurāsundarī (4), Bhuvaneshvari, (5), Chinnamastā, (6) Tripurabhairavī, (7), Dhūmavetī, (8), Bagalāmukhī, (9), Mātṅgī and (10), Kamalātmikā.

In the Daśamahāvidyā group of deities all the goddesses except Kālī, Tārā, Tripurabhairavī and Chinnamastā were obscure deities who were invoked only on occasions of domestic rituals through the chanting of mantras by initiates.⁴ Inscriptions prove that the shrines of Kālī, Tārā, Tripurabhairavī and Chinnamastā existed

1. Dr. Regmi, Op.Cit.Pt.II, P.578. 2. Ibid.

3. Ibid.

4. Regmi, Ibid, p.581.

in Nepal in the late middle ages. They exist even to-day. Of them, Kālī was very popular. Chinnamastā and Tārā originally belong to Buddhist Tantra. But all the Tantric Goddesses of Śāktic cult were treated with devotion and respect by Śaivites and Buddhists alike. These goddesses came to be worshipped since the 16th Century A.D.

The Svayambhū Purāṇa (Chapter VIII) gives a list of Śaivite and Viśnuite Gods who were worshipped by the Nepalese Buddhists either as Lokeshvara or Tathāgata Śākyamuni. Nārāyaṇa is worshipped as Hari-vāhana Lokeshvara. Lord Paśupati is regarded as Lokeshvara who is the subduer of the three regions and surrounded by Hari Hara, Hiraṇyagarbha and others. Yamalesvara is considered as Lokanātha.

The Nepalese Buddhist laity considers the image of Bhuyasider (Nārāyaṇa) known as Budhānīla Kantha at the foot of the Śivapuri hill to the north of Kathmandu as Nīlakantha Lokeshvara. Garuḍa-Nārāyaṇa of Chāngu is worshipped by the Nepalese Buddhists as Hari-hari-vāhana Lokeshvara or as one of the Tathāgatas. The image of Chāngu Nārāyaṇa existed since the 4th century A.D.

Eight Sivaliṅgas existed in the different parts of Nepal are worshipped by the Nepalese Buddhists as eight Tathāgatas or eight Vitarāgas. According to the Svayambhū Purāṇa (Chapter IV) Svayambhū produced eight Vitarāgas or holy sages who had renounced their all passions (Vitarāga). They grant happiness and prosperity to all creatures. The Vitarāgas are : (1) Manilingesvara, who grants increase of longevity to men lives, in the vicinity of the valley of Manichuda, (2), Gokarnesvara, who grants increase of fame lives, in Gokarna on the Bagmati where it cuts across a hill, (3), Kitesvara, who grants increase of merit lives, on the crest on the mountain

Chūra in the vicinity of Svelahrada, (4) / Kumbhesvara, who grants increase of knowledge lives, in Kumbha tīrtha in northern quarter of the city of Patan, (5) / Phanigartesvara, who grants increase of happiness lives, in Phanigartta on the Godāvari, south-east corner of the Nepal Valley, (6) / Phanilingesvara, who grants increase of fame lives, in Joytirlinga, (7) / Gandhesvara, who grants increase of wealth lives, on the peak of Gandhavati, and (8) / Vikramesvara, who grants increase of progeny lives, near the river Vikramasthā/ā.

There are various ^ītharthas or Pithas, which though falling under Saivite-Visnuite Category, are visited and worshipped by the Nepalese Buddhists without any attempt to impart to them Buddhist character along with those of exclusively Buddhist association. The Sveyambhū Purāṇa (Chapter V) / mentions twelve tīrthas (sacred places) of a primary character and twelve other sacred places of pilgrimage of a secondary character. The Twelve Tīrthas of a primary character are : (1) / ¹Punyatīrtha (Gokarnesvara), (2) / ²Santa-Tīrtha (Guhyesvari) which cures diseases, (3) / ³Sankara-Tīrtha (Sankhamula) which brings health and peace (4) / ~~Raja-Tīrtha (Sankhamula) which brings health and peace,~~ (4) / ⁴Raja-Tīrtha (Dhantila, at Kuriyāgaon, bank of the Bagmati), emersion in which gives health and regal power, (5) / Manoratha-tīrtha (near Tokha on the river Visnumati) which grants clothes, (6) / ⁵Nirmala -Tīrtha (on a site at the confluence of the river Visnumati and another rivallet called Bhāchākhusī, to the North-West of the city of Kathmandu) which is the destroyer of sin, (7) / ⁶Nichāna-Tīrtha called also Lokhu-Tīrtha (on the other side of the river Bisnumati near the temple of Kankesvari in Kathmandu) which grants wealth and corn, (8) / ⁷Jñāna-Tīrtha (the same as Tekhudovan) which gives happiness, (9) / ⁸Chintāmani-Tīrtha

¹. Regmi, Op.Cit., Pt.II, P. 619.

(on Bagmati near Pachali Bhairava) which fulfils all human desires, (10) Pramodatīrtha (at a site called Daniga on the bank of the river Bagmati about half a mile south of Tekhudavan) which grants love and enjoyment, (11) Sulakṣaṇa - Tīrtha (the same as Cho-bar the confluence of the Vāgmatī with the Chārumatī) which grants fortune and (12) Jaya-Tīrtha (the confluence of the Vāgmatī with the Prabhāvatī) which grants wealth and beauty and destroys enemies.

The other twelve sacred places of pilgrimage of a secondary character which are resorted to on particular conjunctions (Yogas) are : (1) Anālīṅga, (2) Mañjūlā, (3) Gotrāvalī, (4) Nadi-krikantha, (5) Mātā, (6) Mañjūhamukha, (7) Hlāti, (8) Naṇālīṅga (9) Kākeśvara, (10) Techāpa, (11) Vāgīśvara and (12) the merits of bathing in these tīrthas are the same as those of the above mentioned Tīrthas.

Two MSS.¹ entitled ' Dvādaśa tīrthamahātmyam ' copied in modern Newari are preserved Virpustakālaya, Nepal. According to the Svayambhū Purāṇa (Chapter VII), Śāntikara placed the images of the following gods all round the Nepal valley : (1) Prithubhairava, (2) Abhairavabali, (3) Tejobhairava, (4) Vayubhairava, (5) Khabhairava, (6) Sunyabhairava, (7) Two Gaṇeśas, (8) Ekaṇaga, (9) Kālīnaga, and (10) Hārītīdevī. Śāntikara also dedicated temples to the following deities : (1) Mahāvīra, (2) Vasundharā, (3) Vāyu, (4) Agni, (5) Varuna and other Nāgas. According to the same authority Viśvakarmā built the Svayambhū Caitya and Mañju Caitya at the request of the Śāntikara.

The Svayambhū Purāṇa also recommends the worship of Paśupati.

1. NVPSP, Pt. I., pp219-20.

MS. Naipāliya Devatā Kalyāna Pañcavinīśatikā, a Buddhist work, prescribes the invocations of the favour of the following deities : (1) Svayambhū, (2) Amitaruci, (3) Amogha, (4) Akṣobhya, (5) Vairocana, (6) Mañibhava, (7) Vajrasatva, (8) Prajñā (9) Vajradhātvi, (10) Tārā, (11) Sampat Pradā (12) Gaṇapatihrdaya, (13) Vajravidrāvinī, (14) Uṣṇīśarpanā, (15) Kṛtivaravādāna, (16) Grahamātrikā, (17) Kotilaksaksi, (18) Pañcaraksa, (19) Ratnagarbha, (20) Dīpaṅkara, (21) Manikusuma, (22) Nipasyi (23) Sikhi, (24) Viśvabhu, (25) Rakutsa, (26) Kanaka, (27) Kāśyapa, and (28) Sakyasiṃha, (29) Avalokheśvara, (30) Maitreya, (31) Anantaganja, (32) Vajrapāṇi, (33) Mañjunātha, (34) Sarvanivarana, (35) Kṣitigīgarbha, (36) Bhagarbha, (37) Guhyeśvari, (38) Mañjudeva, (39) Ratna Liṅgeśvara, (40) Gokarkeśvara, (41) Kīla, (42) Sarveśvara, (43) Gaṛttasa, (44) Pañīndreśvara, (45) Gandheśa, (46) Vikrameśa, (47) Retnacura, (48) Bhaganja, (49) Lokanātha, (50) Vajrapāṇi, (51) Sarvapāda, (52) Mañjugarṭta, (53) Sarvanivarana Viṣṇukambhi, (54) Uḍiyāna (55) Prithvigarbha, (56) Puṇya Tīrtha, (57) Śānta-tīrtha, (58) Śaṅkara-tīrtha, (59) Rāja-tīrtha, (60) Kāma-tīrtha, (61) Nirmala-khya-tīrtha, (62) Akara-tīrtha, (63) Jñāna-tīrtha, (64) Cintāmaṇi-tīrtha, (65) Pramoda Tīrtha, (66) Satlakṣaṇa-tīrtha, (67) Jayatīrtha, (68) Vidyādhari, (69) Akāśayoginī, (70) Vajrayoginī, (71) Hārītī, (72) Hanumāna, (73) Gaṇeśa, (74) Mahākāla, (75) Cūṇa Bhikṣaṇī, (76) Brāhmaṇī, (77) Siṃhīnī (78) Vyāghrinī (79) Skanda, (80) Lesser Tīrthas, (81) Keśa Caitya, (82) Lalita - Caitya on the Jatocca hill, (83) The Devi of the Phullocca Hill (84) Bhagavati of the Dhyānaprocce hill, (85) Caitya of the Mañju hill (86) Five deities established in the cities founded by Śrī

Sānta, (87) / Puchāgra mountain where Sākyamuni expounded the unequalled Purāṇa, (88) / King of serpents, (89) / Ananda Lokēśvara, (90) / Hariharīharivāha Lokēśvara, (91) / Yaksamalla Lokēśvara, (92) / Amoghapāsa Lokēśvara, (93) / Trilokavasankara Lokēśvara, (94) / Hevajra, (95) / Samvara, (96) / Candāvīra, (97) / Trilokavīra, (98) / Yogāmbara, (99) / the destroyer of Yama, (100) / Ten kings of Wrath, (101) / Aparimitāyā, (102) Nāma-saṅgīti, (103) / Mañjunātha, (104) / Abjapāni, (105) / Hayagrīva, (106) / Jatādhara, (107) / Hidden and revealed spirits, etc. (108) / Brahmā, (109) / Viṣṇu, (110) / Śiva and (111) / Durgā.

MS. ASTAMI VRATA VIDHĀNA also mentions the following deities: Tathāgata Śākya Sīṃha, Svayambhūnātha, Guhyeśvari Prajñā, Mañjuśrī, Śrī Samvara, eight Vitarāgas - Maṇilingeśvara, Gokarṇeśvara, Kileśvara, Kumbheśvara, Garteśvara, Phanikeśvara, Gandheśa and Vikrameśvara, Twelve greater and six lesser Tīrthas, seven sages, Yoginīs, eight mātṛkās, eight Bhairavas, Sinhini, Vyāgharīni, Gaṇeśa, Kumāra, Mahākāla, Hārītī, Hanumān, ten minister of wrath, Amoghapāsa, Vairocana, Akṣobhya, Ratnasambhava, Amitābha, Amoghasiddhi, Locanā, Māmaki, Tārā, Paṇḍarā, Vajrasattva, Indra, Agni, Yama, Kṛṣṇarudrī, Mahārudrī, Śiva, Umā, Devī, Jayā, Vijayā, Ajitā, Aparājitā, Bhadrakālī, Mahākālī, Sthalakālī, Yoginī, Indrī, Chandi, Chōḷī, Vidhātṛī, Dūtī, Jambūki, Tridāśeśvarī, Kāmbogini, Dīpanī, Chūṣinī, Ghora-rūpā, Mahārūpā, Dristarūpā, Kapālīni, Kapalamālā, Mālīni, Khatwāṅgā, Yamahārdīkā, Khargahastā, Parasuhastā, Vajrahastā, Dhenuhastā, Pañcadākinī, Mahātetvā, Vajrasvari.

From the Buddhist texts Naipaliya Devatā Kalyāṇa Pañcaviṃśatikā and the Astami Vrata Vidhāna which were received from Nepal

1. Three Sāṃdāha Tracts received from Nepal by Horace Hayman Wilson, ESQ., Asiatic Researches, VOL. XVI, 1828, Chap. XIII, PP. 472-478.

it looks quite certain that many Hindu deities incorporated into the Buddhist texts and received homage along with the principal Buddhist deities from the Buddhists of Nepal. These texts follow the Svayambhū Purāṇa in mentioning the eight Vi-tarāgas, Hindu Tirthas, eight mātṛkās Vairevas and some other Hindu deities along with the principal Buddhist Divinities. Sīṃhīnī and Vyāghrīnī, both female deities mentioned in the Astamī Vrata vidhāna and the Naipāliya Devatā Kalyāṇa Pañca-vīṃsatikā common to both the Saivite and Buddhist Pantheon.

Brahmā, Viṣṇu, Śiva, Indra, Mahākāla, Bhairava, Gaṇeśa, Hanumāna, Bhīmaśena, Kārtikeya, Jambhala, Sūṅgō, Yama, Lakṣmī, Sarasvatī, Kuvera, Varuṇa, Agni, Nairītya, Vāya, Iṣāṇ, Garura, Kālarātri, Sīṃhinī, etc. played their role in the Buddhist Pantheon. But they ~~had~~ had been treated by the Nepalese Buddhists as deities subservient to the main Gods of Vajrayāna Buddhism.

¹ ~~Lokasvara~~

Lokesvara was conceived as riding roughshod over the Hindu God Viṣṇu, Mr̥tyuvañchanā Tārā as quelling the Saiva trio, and Indra and Sun God, Bhūṭadāmara as conquering Brahmā and Indra, Uchchusma Jambhala as trampling under feet the god of wealth, Kuvera, Vajrajvatanatarka as keeping under his heels Viṣṇu and Lakṣmī and, Yamāntaka and Vighna Vignāntaka as pressing under feet the God of death Yama and the God of good occasion, ~~the~~ Gaṇeśa, respectively² Such instances may be multiplied. 'In this Jātrā (Jatra of Matsyendranātha from Kamrup mountain to Nepal) the Kalasa, in which the Āryavalokiteśvara was, was carried by four Bhairav, as namely Hayagrīva, Harsiddhi, Lutabaha of Pachhilu Village, and Tyauga, Brahma swept the road, reciting Vedas as he did so; Viṣṇu blew the Sankha; Mahadeva sprinkled Kalas-water on the road; Indra held an Umbrella; Yama-raj lighted the incense; Varuṇa sprinkled water from a Sankha, and rain fell; Kuvera scattered riches; Agni displayed light; Nairītya removed obstacles; Vāyu held the flag; and Iṣhaṇ scared away devils. In this manner all the gods showed their respect, while bringing in Āryavalokiteśvara-Matsyendranātha.² A look into the various, Buddhist temples and monasteries show that sons of Hindu God Śiva, Kārtikeya and Gaṇeśa, and Mahākāla, the

1. Regmi, Pt. I, P. 580.

2. Wright, Op.Cit., P. 97.

incarnation of Siva , are door keepers of the Buddha and Bodhisatva Mañjuśrī. Mahākāla, Gaṇeśa, Bhairava, Hanumāna and Bhīmasena also are treated in Nepal as the gate keepers of the Buddhist temples and monasteries. Garura, the messenger and supporter of Viṣṇu is another subordinate Hindu deity who is constantly figured about the Buddhist temples in Nepal. Two figures of Garura form the distinguishing supporters of the fifth Dhyaṇi Buddha Amoghaśiddha. Vajravārāhī tramples upon the Gods Bhairava and Kālarātri. The Hindu goddesses Sīhīnī and Vyāghrīnī also are treated by the Buddhists as door-keepers.

^a
MAHĀKĀLA : The Saivites of Nepal worship Mahākāla as form of Siva. According to B. Bhattacharyya¹ Mahākāla is one of the Hindu deities in the Buddhist pantheon. Mahākāla is worshipped by the Nepalese Buddhists also. I-Tsing (671-695 A.D.), the Chinese pilgrim, states that at the doors of the Indian monasteries there was usually the statue of a deity called Mahākāla. In Tibet Mahākāla is also regarded as a protector of Monasteries. Mahākāla is looked upon as a Tibetan god by the Nepalese Buddhists.

According to the Sādhanaṁālā (p.586) Mahākāla is also regarded as a terrible spirit who inspire awe in the minds of those Buddhists who hates his Guru and did not care much for the Three Jewels and destroys many animals.²

Different forms of Mahākāla are described in the Buddhist texts. Only two hundred and four handed images of Mahākāla are found in Nepal. The four handed image is rare. Two four-handed images of Mahākāla are found in the Svayambhū area. . The images

1. Dr. Bhattacharyya, op.Cit. P. 366.

2. Dr. Bhattacharyya, Ibid, P.348.

of Mahākāla in the Sveyambhū area belong to the early 17th Century . The image of the Vajra-Mahākāla bears the date NS 788 (= A.D.1668) on the pedestal.

In the ~~blesd~~ late middle ages the deity became more popular in Nepal. Images of Mahākāla are found in large number in Buddhist temples and monasteries in Nepal. Mahākāla also is regarded by the Nepalese Buddhist an emanation of Dhyāni Buddha Akṣobhya whose image the deity bears in its forehead. This Mahākāla had his own temple in Kathmandu, which is quite popular. So Mahākāla is worshipped as a principal deity by the Nepalese Buddhist. Besides this, Mahākāla is also worshipped as guardian deity at the doorway of every Vihāra in Nepal along with Gaṇeśa. Independent Temples were also dedicated to him in several place. The Minnāmi

Bāhal inscription of NS 629¹ addressed śrī Vajra Mahākāla bhattāraka as the protector of the ~~Tri~~-Ratna and the religion of Buddha

The Guṭtabahil inscription of NS 635² addresses Mahākāla as the ever protector of the religion of Buddha. The large stele of Oṭu

Bāhal inscription of NS 713³ records that the founder of of the monastery invokes the blessing of Mahākāla for the protection of the

~~Vihāra~~ Vihāra. The ~~Drukhyobahā~~ Drukhyobahā inscription of NS.735, 757, 759⁴ mentions the installation of the image of Mahākāla as supporter, along with Gaṇeśa and Hanumāna, of Śākyamunī and others. The Wa-bāhal inscrip-

tion of NS. 774⁵ records the installation of the image of Mahākāla.

At the large temple of Mañjuśrī at ~~Vayambhū~~ Sveyambhū nātha, on one side of feet of the Buddhist saint is Gaṇeśa, while on the other side is a standing figure of Mahākāla.

1. Regmi, Op.Cit. Vol.III, No. LXXXIV. 4. Ibid. No. 41.

2. Ibid. No. LXL

5. Ibid Pt.II, P.573.

3. Regmi, Ibid, Vol. Pt.IV, No.27.

GANEŚA : Although Gaṇeśa is a Brahmanical deity, he is also closely associated with Buddhism. He is worshipped as a guardian deity at the gate of a Buddhist monastery. In his subsidiary character he is also installed as one of the guards of Bodhisattva Mañjuśrī. He is also worshipped as a principal deity by the Buddhists as the destroyer of all evils. The Buddhist work Gaṇapati-hṛdaya¹ contains the mantras in adoration of Gaṇeśa. The Sādhana-mālā describes the form of Gaṇapati. The Svayambhū Purāṇa (Chapter -VII)² also mentions the setting up of two images of Gaṇeśa by Santikara. The image of Gaṇeśa was worshipped by the Buddhist in Nepal at the gate of the monasteries for the first time in NS536 (= A.D.1416). Images of Gaṇeśa are usually placed close to the entrance to a Buddhist temple or monasteries, or on the road-side leading to its main approach along with the images of Mahākāla, Bhairava, etc.

The following documents show the Gaṇeśa was worshipped by the Nepalese Buddhists in the different periods of the middle ages : (1). The Chikambahil inscription of NS.536 (= A.D.1416) commemorates the occasion of the inaugural ceremony of the setting up of an image of Gaṇeśa at the gate of the Vihāra. (2). An inscription of NS 735,757,759³ in Cāpagaon at Durukhyobahā records the installation of the image of Gaṇeśa along with Mahākāla and Hanumāna as a supporter in the Hemavarna Vihāra in NS 735 (= A.D.1615). (3). MS Pañcarakṣā Ihārāṇī of NS 776³ (= 1656 A.D.) has a picture has a picture of white Gaṇeśa. (4). There is an old temple sacred to Gaṇeśa near the "Dandeo" Temple. The priests attached to this temple of Gaṇeśa are Bānras.

1. R.L.Mitra, Op.Cit., P.89, No.816-A.
2. Ibid, No.B.19.
3. Regmi, Op.Cit.Pt.III, P.53, No.L.
4. Ibid, Pt.IV, P.67. No.41.
5. Regmi, Ibid, Pt.II, P.978.

BHAIRAVA : Strictly speaking Bhairava is a purely Hindu deity. But he has been adopted by the Nepalese Buddhists into their mythology. His power and displeasure are so much dreaded that his protection is sought and worship is made to him by the Buddhists of Nepal also. He is worshipped by the Buddhists as well as by the Hindus. The Svayambhū Purāṇa (Chapter VII) mentions the setting up of images of Bhairavas in the Nepal Valley by Śāntikara, a Buddhist saint ; Aṣṭami Vrata Vidhāna mentions eight Bhairavas. There are ordinarily eight Bhairavas who were worshipped in Nepal. But there are four more Bhairavas who were worshipped also by the Nepalese Buddhists. Each of them acted as the driving force in one or another wheel of Red Macchendranātha. A copper-gilt figure-head of Bhairava is placed on a long thick shaft which rests on the exles of the car curved up in front. The car of white Macchendranātha also has a figure-head of Bhairava and the eyes also of that deity are painted on the wheels. The Newari Buddhists take parts also in the festival called Visket in which car of Bhairava is drawn - also . Bhairava is regarded as the appendage to Macchendranātha.

The Hindu deity Bhairava is represented also as the gatekeepers of Buddhist edifice. The images of Bhairavas are usually placed opposite or near the principal front of a Buddhist temple, as if to guard the gate of the sacred Buddhist edifice. He is represented usually as trampling up on a demon. Below the western shrine of Dhyāni Buddha in the Svayambhūnātha Temple are a pair of stone reliefs one on each side of it. These reliefs represent Karavira and Vajravira, two Buddhist forms of the Hindu deity Bhairava who act as Guardians or door keepers to the temple . MS. Pañ-
Carakṣā of NS 696 (= A.D.1576) contains four pictures of Bhairava

on the covers of the manuscript¹. MS. Pañcarakṣā of NS 783² has one picture of Bhairava. The MS. Pañcarakṣā of NS 696³ has on its end cover outside : (1) Blue Bhairava, (2) Red Bhairava, (3) Bhairava in dim red colour with his śakti in Yabyum pose, (4) Vajrabhairava, Inside : Bhairava in blue colour, Bhairava in light red colour. These Bhairavas are fierce looking . All these are Buddhist deities.

HANUMĀNA : Originally Hanumāna was a Hindu God. But the deity was accepted in the fold of Vajrayāna worship as a guardian deity as it is evident from an inscription of NS 735. An inscription at Durukhyobahā in Chāpāgaon³ with dates 735, 757, 759 records the installation of Hanumāna along with Gaṇeśa and Mahākāla as a supporter of the Buddhist deities in the Vihāra.

BHĪMASENA : Bhīmasena is worshipped in Nepal as another form of Bhairava. He is represented along with Draupadī. He was worshipped by the Buddhist also. According to an inscription on a slab of stone on the wall of a monastery (Gurubahal) in Jupalachentol in Bhatgaon⁴ records the installation of the image of Bhīmasena on 712 māgha Sukla 5 and Draupadī on NS 712 Āsvina Sukla 5. An inscription on the front wall of an open temple of Mahānkāla facing the Kvathuvahil in Bhatgaon dated NS 747⁵ records the installation of an image of Hanumana (Vajramahākāra) by a Buddhist Vajrācārya and others on 747 Kārtikamāsa, Kṛṣṇapakṣe 14.

1. Darb.Lib. Cat.I. No.1104.
3. Regmi, Op.Cit.Pt.IV.No.41.
5. Regmi, Ibid, Pt.IV.No.35.

2. Nepal Museum, No.16/105.
4. Regmi, Ibid, Pt.II, P.213.

GARUDA : Garuḍa is a subordinate Hindu deity who is a messenger and supporter of Viṣṇu. A pair of Garuḍas without the serpents is also the supporters (Vāhanas) of the fifth Dhyaṇi Buddha Amoghasiddhi. But Garuḍa has no separate temple of his own. Above each shrine of Dhyaṇi Buddha round the base of the Svayambhūnātha Temple there is a gilt toraṇa on which is represented in relief a figure of Garuḍa standing upon a pair of nagkanyas or mermaids. About two-thirds of the way up leading to the Svayambhū Temple, at the point where the ascent becomes very steep, are a couple of stone images of Garuḍa standing upon a serpent-one on each side of the path. A small carving of the Dhyaṇi Buddha Amoghasiddhi is placed above the head of each figure of Garuḍa. The Garuḍas are supposed to guard the approach to the temple above them. In this representation the Hindu God Garuḍa is made subordinate to the Buddhist deity.

SIMHINĪ AND VYĀHRINĪ : Simhīnī and Vyāhrīnī are the divinities of Śakti cult. Originally they belonged to the Hindu Pantheon. But these Hindu deities were also adopted by the Nepalese Buddhists. The Buddhist texts Naipāliya Devatā Kalyāṇa Pañcaviṃśatikā and Astamī Vrata Vidhāna which are received from Nepal recommend the worship of these goddesses. They are represented also as door-keepers in the Buddhist temples. The two goddesses Simhīnī and Vyāhrīnī are represented with the face of the lioness and tigress respectively.

Each of them has four hands bearing different emblems. These deities are also placed in the Svayambhū ^{and} Vijesvari areas. In the Vijesvari area they are represented as door-keepers. This representation proves that they were definitely popular among the Buddhists of Nepal.

In the Vijesvari area they are represented as door-keepers. This representation proves that they were definitely popular ^{among the Buddhist of Nepal} door of a --

In the Svayambhū area on one side of the door of a large building is a relief of a "Bhāghinī" or female "dvārapāla with the head of a bāgh or tiger; on the other is a "Singhini with the head of a dragon. Each has the body of a women. Each of them has six hands.

DEITIES OF LOCAL ORIGIN.

The most important divinities of purely local origin are : (1) Lumadī (Bhadrakālī), (2) Mhaipi (Māhesvarī), (3) Maitī (Devī), (4) Kāṅga ajima (Kāṅkesvarī), (5) Lutumarī (Indrāyaṇī), (6) Manthalīdevī (Martyesvarī), (7) Naradevī (Svetakālī), (8) Raktakālī, (9) Tundaldevī, (10) Mana Maiju, (11) Chandesvarī, (12) Rudrāyaṇī and others.

Some of these deities have lost their local names as Sanskritisation affected them. At present all these local female deities bear sanskritic names of one or the other variety of Durgā. These deities are worshipped without images. Only pieces of stones which are supposed to represent the deities are visible in the shrines. It appears that these local deities was originally worshipped by the Newari Buddhists, as the consorts of the Five Dhyāni Buddhas were also worshipped by the Newari Buddhists in the similar manner representing them in the form of pieces of stones in their shrines.

Whence these deities were receiving homage in Nepal is not known . However, the earliest available records in the shrines of some of these deities are of the time of Pratapamalla. The shrine of the Goddess Manthali has two inscriptions with dates NS 775 and NS 776 respectively.¹ The shrines of Mhaipi and Lumadī have two inscriptions, one in each, on the stone torana (Gateway) of the open shrines with dates NS 785 and NS 792 respectively.²

1. Regmi Op.Cit, Pt.II, P.602.

2. Ibid.

There are also other local deities who were also worshipped by both the Buddhists as well as by the Hindus, although they were originally Buddhist deities. These deities are : Kumāri, Vidyādhari, etc.

KUMĀRĪ : The Kumāri is a incarnate human goddess. The Kumāri is worshipped in a human medium. The medium is a girl of a Newari Buddhist priest family below the age of puberty. Two saivite divinities, Ganesa and Bhairava are her attendants. These deities are also worshipped through human mediums, boys between 6-12 years of age belonging also to the Newari Buddhist priest family . The Kumāri has her abode in Kathmandu in a temple which was originally constructed by Jayaprakasamalla (1736-1768 A.D.) at a site quite close to the palace. The courtyard rears a Chaitya at the Centre making the site appear as a Vihāra. Inside the southern side building on the ground floor there is ^{an} image of Sākyamuni Buddha. The worship of Kumāri was introduced in Nepal by the king Jayaprakasamalla in the middle of the 18th Century A.D. He also introduced her annual Yātrā. This Kumāri Yātrā is a Buddhist festival and the deity and her attendants also belonged to the Buddhist priest family, yet the most devout and orthodox saivite does not fail to pay homage to her. Kumāri is figured in a coin of Jayaprakasamalla¹.

VIDYĀDHARI : According to the tradition Vidyādhari is a goddess of learning. But she has no characteristics of Sarasvatī. The image is represented hanging in flying pose. It has two hands. She holds in one of her hands a Vajra which is raised and in her other hand a human skull. The ritual is performed in her shrine as in the shrine

1. Walsh ; The Coinage of Nepal in JRAS, (1908), IV.6.

of Vajrayoginī. Thus it is believed that Vidyādhari is the same as Vajrayoginī under a different name.

The shrine of Vidyādhari occupies one side of a Vihāra where the image of Sākyamuni is the principal attraction. The Vihāra is situated in the vicinity of Karavira cremation ground. The antiquity of the Vihāra is not known. But Vidyādhari is mentioned in several inscriptions of the later medieval period, which lie here and there in the foreground. According to the inscription on a slab of stone in the temple of Bijashvari or Vidyeshvari or Vidyādhari, Kathmandu dated NS 805 ¹ records the installation of the image of Vidyādhari by the Buddhist devotees. At the present time there is a standing image of Viṣṇu in the Courtyard of the Vihāra. In the outer room of the Vidyādhari's shrine there is a figure of Lord Kṛṣṇa dancing and playing on his flute on a large stone of the Northern wall.

SECTION - V.

RELIGIOUS FESTIVALS.

Of all peoples the Newars of the Nepal Valley have the greatest number of festivals. Religious festivals are very numerous among the Newars. It would be endless to enumerate all the festivals that take place annually in the Nepal valley. Almost every day in the year is marked by its religious ceremony or festival. The home of a Newar passes not a single day without some pomp or ceremony. Almost every day they have festivities accompanied by the most splendid display of ceremonial rites and observances. A large number of festivals are celebrated as National festivals which are observed by the entire

mass of the Newars. Processions on some pretext or another are going on to some temples or another constantly. But these are mere subordinate ceremonies of a purely local character. These are observed in honour of a minor divinity or a village saint. Apart from these there are subsidiary ceremonies. Different deities play important roles in different festivals. The Newari festivals have come down from the middle ages and have been maintained intact.

Ideas of some important festivals are obtained from the inscriptions and *Thyāsapus* of the middle ages. The later chronicles describe in detail the origin and observances of the many festivals that exist today. Undoubtedly some festivals originated not earlier than the early 19th Century A.D. Almost all the religious ceremonies or festivals get sanctions to be observed from scriptures. They are celebrated usually in accordance with the *Tantras*. The *Varṣakriyā*, compiled by one *Kanthānanda Upādhyāya* after studying the many texts of *Tantras*, *śrutis*, *Purāṇas* and *Bauddhagrantha* in the 17th Century A.D. might have been a source of origin of some of the festivals that exist today.¹

At the present day the majority of the Newars take no part or interest in the numberless peculiar rites and observances and various processions, etc. from City to City, and from Shrine to Shrine. These are left to the priests whose professional business it is to attend to them. The duty, which individual Newars perform in the different festivals, is not optional. Since the middle ages under the Newar kings there was a custom that the acting in any grand festival was the duty or the privilege of certain families or castes. The performance of such

I. Regmi, Op. Cit., Pt. - I, P. 640.

labour was always hereditary and continued in the same family from father to son. This custom is continued to the present day. Now on the occurrence of any grand festival, the different division of labour such as making chariot, dancing, etc. are performed as duty by the descendants of the very men who performed those same duties many generations ago. During the reign of Newar Kings these men got gratuities and enjoyed privileges sufficiently for their duties in the festival, although they did not get actual pay. But under the Gurkha kings they get no other reward than the satisfaction of having performed a religious duty following the example of their ancestors. If any Newar is absent himself in the performance of his hereditary duty in any festival without sufficient reason, he is tried and fined.

During the Newar dynasty the Govt. always contributed liberally large sums of money towards defraying the necessary expenses of the different festivals. But the Gurkha Govt. take no interest in any Newari festival. They contribute no money for their support. They sanction their occurrence but do not encourage them actively. The result is that all the Newari festivals have lost a great deal of their importance. Now the festivals are shorn of a great part of their splendour. Nevertheless, the Newari festivals have been maintained intact in many respects, by the Newars with the help of an institution called Guthi which is a veritable treasury for the Newars and which has endowed the Newari culture with the effective and necessary financial grants.

The Newari Hindus and the Newari Buddhists are so closely connected together that their festivals are of as mixed a character as their creed. There is hardly a Newari festival in the Nepal Valley which can be said to be purely Buddhist or purely Hindu. In many Hindu festivals Buddhist priests officiate as priests. Crowds of Newari Buddhists assist at the celebration of Hindu festivals and join the worship of Hindu deities. On the other hand even in the most exclusively Buddhist festivals the Newari Hindus join and visit the Buddhist temples. Again there are some festivals which are so very mixed a character that it is impossible to identify whether they belong more to the Hindu or to the Buddhist. For this reason it is almost impossible to dissociate the Buddhist festivals from the Hindu festivals in Nepal. However, Dr. Oldfield,¹ who was in Nepal in the years between 1848 and 1860 A.D., and Dr. Regmi,² a resident of Nepal, give us detailed informations about these Newari festivals. Some principal festivals of purely Buddhist in origin and those Hindu festivals in which the Newari Buddhists have been taking part, are described herein :

RAIHAYATRA OF MATSYENDRANATHA : The origin of this festival is described ⁱⁿ Wright's Chronicle³ The Tibetan Buddhist Mon -

1. Dr. Oldfield, Op. Cit. Ch. IV. 2. Dr. Regmi, Op. Cit. Pt. II

3. Wright, Op. Cit, P. 100.

Dharmasvāmin, who is said to have come to Nepal in about 1226 A.D. and remained there for eight years, gives a full account of the Rathayātrā of Matsyendranātha which is as follows :

On the eighth day of the middle autumn month the miraculous image of Ārya Avalokitesvara which is made of sandal wood and of red colour is taken out of the Vihāra of Bu-Kham in Nepal and offerings are made to it. At that time a great spectacle takes place. In general people make offerings to the image. Especially the king and the wealthy people, and all invite the image of the Ārya of Bu-Kham to their homes and present offerings ^{offerings to it, the} consist of the five sacrificial substances, such as curds, milk, raw-sugar, honey, and sugar. They pour these substances over the head of the image and then bathe it. Then the people consume the water and victuals. Thus they worship the deity for half a month. The bright vermillion red paint of the image is washed away through these ablutions. Then on the seventh day of the next month young Tantrics called hau-ḍu invite the image back to the temple amidst a great spectacle, holding in their hands fly-wisks and musical instruments. On the eighth day of the month they again paint the image with red dye.¹

The Ārya of Bu-Kham mentioned by the Dharmasvāmin, is identified with Lokesvara or Avalokitesvara of Bugamma who is also known as the red Matsyendranātha. This Rathayātrā festival is observed in Nepal even to-day. It appears that this festival is a 12-yearly Rathayatra of Red Matsyendranāthā which is took place every twelfth year when the image is conveyed from Bungmati to Patan and back again to Bungmati. During the Annual Rathayātrā the deity is dragged from his temple in Patan.

1. Biography of Dharmasvamin By Dr.G.Roerich, Patna, 1959, Chap. II, P.54.

Thyāsapu B¹ mentions the occurrence of the Annual Rathayātrā of Red-Matsyendranātha in Patan in N.S.800, N.S.802, N.S.803, N.S.804 and the 12-yearly Rathayātrā of Matsyendranātha in the year N.S.801, N.S.813. The 12-yearly Rathayātrā is also mentioned in the Thyāsapu B (F.12-18).² This was occurred in N.S. 825.

ANNUAL RATHAYĀTRĀ OF MATSYENDRANĀTHA IN LATE MIDDLE AGES : The Thyāsapu B (f.11,12)³ gives a full account of Annual Rathayātrā of Matsyendranātha which is reproduced by Dr. Regmi in English Translation from Newari passages in his Medieval Nepal.⁴ This account is as follows :

The deity was placed on the Chariot on Samvat 802 (= A.D.1682) Vaisākha Suddhi-1, Friday and reached Gāvahāra on the third day which was Monday. Two ākasis had broken before it arrived Nakabahāl. There was no procession on that day. Next day the Chariot arrived at Gāvahāra. It was drawn from Gāvahāra to Nogal. Once again one ākasi broke at Cakra Vahāra. On that day there was no business, but kings of Kathmandu and Bhaktgaon came. Next day another ākasi broke. The kings returned on that day and there was no drawing. An animal was sacrificed on the morrow. This was done at Thanta where it touched the residence of Rayakula. The ākasi broke for three days. It broke twice for the last time. The next day the Chariot reached Nogal. The ākasi

1. Dr. Regmi : Op., Pt. III, Appendix - III, Pp.98 - 99.

2. Ibid. Pp. 50 - 53.

3. Regmi, Ibid, Pt.-III, Appendix, III, Pp.92-94.

4. Regmi, Ibid, Pt.-III, Pp. 305-306. 306.

had broken eight times upto Nogal. The Chariot reached Nogal after 7 days and 6 nights. The day the Chariot proceeded to - wards Lagan, one ākasi broke. There was no drawing on that day. The animal sacrifice of the night took place at Lagan Khel also on that day. Next day the Chariot was drawn but it had to stop as another ākasi broke. The breach was on the left side. It was mended with a wood known as Kākhasi. But it broke again. No - drawing of the Chariot took place that day. A day later two Brāhmanas read mantras and animals were sacrificed at the altar of Dulana worshipped as the mother of Matsyendranātha. Nineteen - days had passed since the deity came to the Chariot. Now the Lagan Yātrā took place. Uptill then ~~the~~ the ākasi had broken twelve times.

The return journey of the Chariot began on Jyestha Vaddhi 4, Wednesday. One ākasi broke that day also. Next day - the Chariot was not drawn. There was Pūjā in the King's house as his youngest daughter was performing a ceremony called thī. Therefore the Chariot had to stop for three days. Next day it proceeded but the ākasi broke again. The chariot could move not untill the morrow. After seven days the Jyāval Yātrā took place, Śrīnivāṣamalla and others attended. Sixty lamps were lighted. The king accompanied the Chariot from Lagankhel supervising the construction of the road. He did not enter the palace. Fifteen ākasis had broken this year.

12-YEARLY RATHAYĀTRĀ OF RED MATSYENDRANĀTHA : The Thyāsapu E (f. 3, 4, 5, 9 10)¹ has a full and very elaborate des-
I. Regmi, Medieval Nepal, Pt.-III, Appendix -III, pp. 88, 89, 91.

-cription of the twelve-yearly rathayātrā of Matsyendranātha which is as follows :

The Chariot of Red Matsyendranātha of Buga (Bugādes) was drawn from Buga on Samvat⁸⁰¹ ^{/Kle/} Vaisākṣī Sudhi I. One beam, joining the two wheels of the Chariot, which is called ākasi in the local language, broke in the same day. It broke at Chāsikvātha once more. Again it broke on the way near Khokanāla. The Chariot reached Gvāratīcor in two days. As it arrived Khvayanāvide, two royal visitors, Kathmandu's, Pārthivendramalla and his brother, came. The kings of Bhatgaon, Ugramala and Jitāmitramalla also came. The wheels of the Chariot got struck into the mud for three days and four nights. After that the Chariot reached Nakhu. But here again one ākasi broke. The chariot stopped for one day. Then it came to Yappātola where it stopped another day. The Chariot had arrived here after three days since it began the journey. The chariot reached Jurāyāta (Ilurāyata) on the 10th day. Śrīnivāsamalla walked along with the chariot repairing the road through which it had passed. Chautārā Bhāgaḥju, Cautārā Cikūṭīju of Kathmandu and Cautārā Dukhīju, and two others, Bhāyirāju and Bhaticā of Bhatgaon also were with Śrīnivāsamalla. The chariot reached Gādbahāl on the eleventh day. *The ākasi did not break since it left Nakhu.* It stopped at Mahāpāra from Gādbahāl as it was unable to go further to Nogal. It arrived at Nogal the next day.

The chariot reached there on the thirteenth day. But the ākasi broke *when it was moving from Nogal to Lagan. The front and hind ākasi broke.* The two front wheels had come out and the chariot was about to fall down. At Nogal the king of Kathmandu had come but the king of Bhatgaon did not come. The Yātrā had to reach Lagan on that day. But it could not. Next day once again one ākasi broke at Lagan. The next day the wheel of the chariot struck into the ground, for this reason,

a Vali (of goat) was sacrificed. A Vali (of goat) was offered also in Syengu. The Chariot was not drawn on that day. The report of opening the road to Sindhuli reached Patan on that day. Next day the Chariot reached its destination. Altogether nineteen days had passed since the God had been seated on the Chariot. The Chariot had reached its destination from Lagan at the end of five days and four nights. This year the Chariot was drawn from Buga, People of Komati were the first to draw upto Gvāticho. Then people of Chyāsai drew it to Yāglatyāgla from there. Those, who were engaged in drawing the Chariot, were given some remuneration in cash and kind.

Then the return journey of Matsyendranātha began on the bright fortnight of Jyestha and its eleventh day. But one ākasi broke again at Thambuga and the Chariot could not reach its appointed place on that day. As the Chariot proceeded ahead of Bugada, two ākasis broke. For that reason the procession was held up. Since the God came on his return journey, four ākasis had broken. The God reached Jyāpāra (modern Jyulākhel) after four days and three nights since the chariot began its journey back to Buga. When the Chariot was being drawn backwards, two ākasis broke at Jyāpāra and another ākasi broke at Bhoḍiksera. The repairing was done there and here again an animal was sacrificed. Then the chariot was drawn and it arrived at Thusabahāra ahead of Nakhu. Next day the Chariot came to Khvayanādhaha. Next day it reached Tichoda where an ākasi was broken. A day later to this one ākasi broke at Chyāsikvātha. On proper repair, the Chariot proceeded at the usual place Gāmarāyatā after five nights and six days. It stopped three nights and four days before reaching Buga. Now the Chariot had to reach at the appointed day the original

site from where the procession had started for Patan. As before Śrinivāsamalla personally accompanied the Jātrā. He used to supervise the work done to expand the road and fencing it with bamboo sticks. This year altogether eighteen ākasis were broken. Cautārā Bhāgiju was indifferent. But all pramānas were bestowing full attention. When the chariot started from Yhusabahāra, there was only one Panju there. This Panju got half of the offering made to the deity.¹

The Thyāsapu E (f. 27-30)² also graphically describes the course of the 12-yearly Rathayātrā of Matsyendranātha which fell in N.S.813 (= A.D.1693). This course of drawing the Chariot is almost the same as in the case of 12-yearly Rathayātrā held in N.S.801.

According to V¹ (f.23-a) king Narendradeva and his spiritual guide Bandhudatta Ācārya instituted the Rath-Yātrā of Śrī Bugma Lokēśvara Bhattāraka.³

ANNUAL RATHAYĀTRĀ OF RED-MATSYENDRANĀTHA IN MODERN NEPAL :- Dr. H.A. Oldfield, who was in Nepal in the years between 1848 and 1860 A.D., gives a very elaborate description of this festival in his "Sketches from Nipal; VOL.-2, Ch.-IV.



The Chariot starts its journey for the first time from Phulchok on the fourth of the bright fortnight of Vaisākha.

1. This account is reproduced in English Translation from Newari Texts by Dr. Regmi in his Medieval Nepal, Vol.-II, Pp. 303 - 305.
2. Dr. Regmi, Ibid, Pt.-III, Appendix-(II), Pp. 97-99.
3. Ibid, P.118.

The chariot halts for the night normally in the following places successively : Gadvañal, Nhugal, Lagenkñel, Poḍetol, and Jāvāñkñel. The Chariot is always drawn in the afternoon.

RATHAYĀTRĀ OF WHITE MATSYENDRANĀTHA :- There is an annual rathayātrā of white Matsyendranātha in Kathmandu, White Matsyendra-nātha is identified with Samantabhadra. He is regarded as lesser -¹ Matsyendranātha. He is also called Jamārdeo. The Svayambhū Purāna mentions the Rathayātrā of white Matsyendranātha. So this festival might have been running before the composition of the text in the early 15th Century A.D. The documents of the 17th Century A.^{D.} have the more reference to the festival. The *Ithāsapu F²* records that *Srī Jamāra Bhattāraka* (white Matsyendranātha) of Kathmandu was taken in his Chariot through the palace on NS.785 (=A.D.1665) Caitra Sukla 13 when Pratapamalla worshipped the deity. The image of white Matsyendranātha, made of bronze, is now enshrined in a big temple in the heart of Kathmandu. During the festival the image is placed in the ratha which is carried in a ceremonial procession.

The car festival of white Matsyendranātha is observed for four days. It takes place on the 8th, 9th, 10th, and 11th of the bright fortnight of Caitra. But sometimes a day or two is lost due to car-breaking or other delay. But the bathing and painting ceremony of white Matsyendranātha takes place as early as the month of Pausa.

3

According to Oldfield the Chariot of white Matsyendra-nātha has to make four different stages on four different days. The first day's stage is from the 'Rani pokhri' to the Assam Tol.

1. R.L.Mitra, Op.Cit, No.B.19. 2. Regal, Op.Cit, Pt.III, App.III, P.101
3. Dr. Old field, Op.Cit, Vol-II, Ch.IV.

The second stage is from the Assan Tol to the front of the entrance to the Durbar. The third stage is from the Durbar to the square called Laghan Tol. On the fourth day it is dragged about fifty yards back again to the east of the spot where it stood the day before. Thus it is drawn right through the city.¹

On the day of dvādasi the image of the deity is placed on a khat from the chariot and carried over men's shoulders to the temple of white Matsyendranātha in Kathmandu. However, the return journey of the deity is quiet.

GAUYĀTRĀ : On the first day after the full moon of Śrāvaṇa the Cow festival commences. This festival is observed by the Newars to honour their newly departed near ones. It consists in ^{an} image of a cow being carried in triumphal procession through the streets of the city on the first day after the full moon of Śrāvaṇa. On this day the Hindus as well as the Buddhists take part in this festival. The procession of the cow is confined to only one day. On the second day the Buddhists walk in a long procession round the city of Patan visiting every vihāra and Buddhist temple in it and paying respects to them by presenting lighted earthen lamps. The festival of visiting Vihāras, etc. lasts for fifteen days. Although the procession of the cow is a subordinate part of the festival, the whole festival has received the name "Gauyātrā." This is a curious and interesting festival. It occurs annually at Patan, Kathmandu, and all the cities in the Nepal valley. This festival is connected with the different -

¹ Oldfield, Sketches From Nepal, vol. II, ch. IV.

vihāras in each city. This is also a festival of music, dance and drama.

The only text ('Kālavṛha') mentioning the Gaṇyātrā is Buddhist in inspiration.¹ According to the earliest record available so far the festival was popular in mid 18th Century A.D.

According to the Thyesapu F² under date line N.S.858 (= A.D.1738), 'on Samvat 858 Śrāvaṇa Śukla pūrṇimā Chatī 1, There was no padu (pratipada), and the day had dawned with divi-tiā, the parading of cow was done as usual and worship was performed, the devotees of Asantol performed pūjā on the first day, but some did not.³ The festival is called sāyā in the record.

Dr. H.A. Oldfield⁴ gives a full account of this festival. Dr. G.S. Nepali states "The Buddhist Newar groups of Vānra, Udas, and Manandhars have no tradition of cow-procession." Their part of the festival consists merely of going round the city, playing on their respective musical instruments⁵. On this day the Buddhist Bānras and Udas go round the towns visiting prominent caityas. They do not participate in the procession.

On the day after Gai-Jātrā, Mata-ya or Matcyā ceremony is celebrated in Patan by the Newar Buddhists. Numerous Newars go round the city in a procession visiting the Caityas of the city and worshipping them. Mostly the orthodox Buddhists

1. Dr. Regmi, Op.Cit. Pt. II, P. 666.

2. Ibid, Pt.-III, Appendix, III, P. 105.

3. Ibid, Pt.-II, P. 665.

4. Dr. Oldfield, Op.Cit., Ch.IV.

5. Dr. Nepali, the Newars, Pp. 354-55.

of Patan take part in it. The majority of the participants are women . Each of the participants carries a lamp in the procession . They form different groups wearing different dresses. Some of them wear mark representing animals and jokers. Mata-ya is an occasion to bestow peace upon the souls of the dead.

RATHAYĀTRĀ OF KUMĀRĪ.

It is a Buddhist festival. This festival is introduced by Jayapraka samalla in the mid 18th Century A.D. The Kumārī is an incarnate human Goddess. Her annual Rathayātrā falls in the last three days of Bhādra Sukla coinciding with the festival of Indrayātrā, celebrated for eight days, the last 4 days of the Bhādra bright fortnight and the first 4 days of the following dark fortnight. The Rathayātrā has continued ever since. Her attendants are Gaṇeśa and Bhairava who are also presented through human medium. Her Chariot is carried in procession through the main streets of the city of Kathmandu. Her chariot is preceded by those of Gaṇeśa and Bhairava in the procession. Kumārī, Gaṇeśa and Bhairava are presented through human mediums, Children between 6-12 years of age. The three children are selected from some 25-30 Buddhist priest families whose hereditary privilege it is to furnish them and who have always been connected with the festival. The mode by which the girl is selected is a curious one. She is left alone in a room. The object is to test her courage. If she can bear the trial without crying, she is fit to be the representative of the original Kumārī. During the procession each of these three Bādra children are seated in a triumphal chariot like a deity.

According to Oldfield the festival lasts for seven days and the Chariots are dragged from the Durbar to Jaisi De on the first day, on the second day before full moon of the Bhādra.

Thence they are dragged round by Lagan Tal and to Durbar. On the Second day (Pūrṇimā) they are dragged through the southern quarters of Kathmandu and back again to Durbar. On the fourth day after full moon and the 7th day of the festival the Chariots are dragged from the Durbar to Neta Devi's Temple, - thence to the Indrachok, and then back to the Durbar. The king and the people make their offerings to the little girl in the Chariot. When the festival is over, the three chariots are packed away in a building close to the Durbar¹.

THE BIRTH DAY OF SVAYAMBHŪNĀTHA : The birth day of - - Svayambhūnātha occurs on the day of the full moon of the month of Āśvina. It is observed at Svayambhūnātha temple and most of the principal Buddhist temples in Nepal except at Bōdhnātha temple . On this day there is general Buddhist pūjā throughout the Nepal valley. It is a great Buddhist holiday. On the same day Chatras are erected over the spire of the Epi-Tandu and other Asokan - - temples at Patan. The Chatras, cloths, etc., with which the gilt spires of Svayambhūnātha temple and other principal Buddhist temples in Nepal have been covered up during the rains, are removed before a large crowd of spectators.

MANJUSRĪ JAYANTI :- The birth day of Mañjusrī occurs on the 5th day of the bright fortnight of Māgha. The Svayambhū Pūṛāṇa (Chapter VI) mentions the worship of Mañjusrī on the day for the attainment of knowledge. Therefore the festival of - - Mañjusrī Jayanti on the day of Śrīpāñcamī must have begun as - early as the beginning of the 15th Century A.D. It is quite -

1. ~~RECENTLY BY THE PXX. NO. 11.~~ --- sketches from Nepal, Vol-II, p. IV.
Old Field, sketches - seen op. cit

likely that the temple of Mañusrī on Mañjusrī Hill, at the back of the Svayambhū Hill, was existing in those days. The Shrine - has only foot prints of Mañusrī. But the oldest image of Mañjusrī discovered in Nepal, belongs to the 9th Century A.D.¹ Hence Mañjusrī was worshipped in Nepal as early as the 9th Century A.D.

The Hindus also worship Mañjusrī as Sarasvatī. The Dhatapn Palace inscriptions of N.S.808² and 818³ mention Śrīpañcanī.

KATIPUNI (Āsvina Purnimā) : On the day of Katipuni a special Pūjā Ceremony was held in the Svayambhū Temple. The ceremony involves elaborate worship of the Śi Caitya. A month long twelve hours fast might start since this day. The Thyāsapu A mentions that Bhupalendramala had attended this ceremony in N.S.817.⁴

BASUNDHARĀ-DEVĪ PŪJĀ :- The festival takes place on the last day of Kumārī Yātrā, on the third of the dark fortnight of Āsvina. The worship of Basundharādevī is a popular Buddhist ritual. In this ceremony a Bānra priest is employed. All families who belong to the same patrilineal group, sit together to worship the Goddess . All of them have to wear yellow clothes. They take their seats in the order of their age seniority. After the completion of the worship, a grand feast is held. This worship is designed - to bring in prosperity and wealth.

GUṆLĀ : In the month of Srāvana the Newar Buddhists visits centres of Buddhist sanctity. It is a period of religious devotion and piety for the Buddhists. This month is called Guṇlā.

1. Regmi, St. III, P.2. No. II. 2. Ibid, Pt.IV., P.210 N.98.
3. Ibid, Pt. IV., P.229. N.105. . 4. Dr.Regmi, Op.Cit, Pt.III.
Appendix-III, Pp.39-40.

During this month, the Newar Buddhists devote to fasting and visiting the temple of Svayambhūnātha. Every morning they go to the various Buddhist and Hindu shrines, such as of Gaṇeśa, Bhairava, and Kumārī, accompanied by their respective caste - music. Especially the Bānras and the Udas are noted for their devoutness during the month of Guṇlā.

BUDDHA-JAYANTI : On the full-moon day of Vaisākha the - Buddha - Jayanti is celebrated. On this day the image of Gau-tama Buddha is taken out in a procession in Kathmandu. Only - the Bauddhamārgī Newars participate in it.

MUKHA-ASTAMĪ : Mukha astamī falls on the eighth of the - bright fortnight of Kārtika. Every year on this day on a tiara containing five faces of the Buddha is placed on the Phallus - of Paśupati. On this day the Bauddhamārgī Newars, especially the Bānras observe a fast in honour of the Buddhist Tri-Ratna.

KĀRTIKA PŪRNIMĀ : The full-moon day of Kārtika is sacred particularly to the Newar Buddhists. The Bauddhamārgī Newars go to visit the temple of Svayambhūnātha and go round, the Sva-yambhū Hill on this day. They scatter about the hill small pieces of saki, hi (sweet potato), lai (radish), and pañca-bihī (five kinds of grass) in honour of the deceased.

During the month of Kārtika the Buddhists place pieces of red cloth known as Jhalar over the Caityas.

PAUṢA PŪRNIMĀ : The full-moon day of pauṣa is especially sacred to the Bauddhamārgī Newars who pay the usual visit to the temple of Svayambhūnātha.

KHILA-GA-YA DASAMĪ : It is purely a Buddhist function. This festival falls on the ninth of the dark fortnight of Māgha. On this day the Buddhists worship and observe fast to fulfil one's desires.

PISACA-CATURDASĪ : It is observed on the fourteenth of the dark fortnight of Caitra. In the night Luku-Mahādeo is worshipped. Even the Orthodox Buddhist Newars, such as Bānras, and the Udas, worship Mahādeo in the form of Luku Mahādeo.

LUTI - PUNHI : This ceremony falls on the full-moon day of Caitra. The Newars go to the hill of Nāgārjuna to worship a Buddhist deity on this day. They thread their way through a cave there. It is said that only the pious ones are successful in their attempt.

KVĀNTIPUNHI : On the full-moon day of Śrāvana the Jyāpu peasants of Nepal make a worshipful offering to the frogs in their fields. king Bhupalendra's inscription of N.S. 818¹ mentions the rite of feeding frogs on this day. This inscription also mentions the preparation of Kvākti prescribed by Buddhist texts such as Mañusī - pārājikā.²

FATHER'S DAY : Bhādra Kṛṣṇa amāvasyā is observed by the Newars as an occasion to honour one's father. The Svayambhū Purāṇa (Ch. IV) states that one earns meritorious deeds by offering Śrāddha to his departed ancestors and worshipping Gokarnesvara on Śrāvana 30.

INDRAYĀTRĀ : Indrayātrā begins on the 12th day of the bright fortnight of Bhādra and the festival comes to an end on the 3rd of -

1. Regmi, Op. Cit, Pt. IV, P. 220. No. 103.

2. Regmi, Ibid, Pt. IV, P. 664.

Bhādra Kṛṣṇa . This festival in honour of Indrā is held in Kathmandu and lasts for eight days. The Newari Buddhists as well as Hindus take part in this festival. On the first two days of the festival, Buddhists Newars walk on foot through different roads of the city. They carry in their hands articles of ceremonial worship. They also carry small earthen plates with oil and wicker. At every Vihāra or temple they offer the earthen lamp with the wicker burning. They - also give flowers, rice, and barley grains over these sites. These are offered for the sake of the departed.

NETA DEVI RATHAYĀTRĀ IN KATHMANDU & THE DEVIYĀTRĀ AT NAYAKOT.:

These are the two festivals in honour of Bhairab and Bhairabi in the month of Vaisākha. There is great feasting and festivities at and around the temple of the Devi in Kathmandu. Both Hindus and Buddhists participate in this festival. The Deviyātrā at Nayakot lasts for five days . In this purely Hindu festival the officiating priests - are Bānras.¹

VISKET : The festival is celebrated on the first day of Vaisākha with the erection of two flag-poles on the last evening of the outgoing year. The Buddhist Newars also take part in this Hindu festival. This festival had started since the 16th Century.

YOMARIPUNHI : The festival is observed by both the Buddhists and Hindus alike. The Buddhist text of Ratnāvadāna tells a story - - about the Yamārī turning into a bouquet of gems as a result of a - -
²
 pious deed performed on that day. A specially prepared cake of rice flour mixed with raw sugar and Til grains is eaten on this occasion.

1. Dr. Olfield, Op.Cit., Vol.-II, Ch.IV.

2. Dr. Regmi, Op.Cit, Pt.-II, P. 682.

The cake is known as Yamari. It is observed in connection with the successful end of the threshing period of the paddy. According to the Thyāsapu F on N.S.783 (=A.D.1663) both Pratapamalla and Patan's ruler Śrīnivāsamalla offered cakes called Yamari, each two baskets to Śrī 3 Matsyendranātha¹.

MAHANI OR DURGĀPŪJĀ : The Durgāpūjā festival is known as - Mahani. It lasts for nine days till the navami. There is a Buddhist practice of visiting nine centres of local sanctity for the nine days of Mahani. The pilgrims visit fixed sites each at the appointed day one after the other in succession within nine days.

AKṢAYA TRITĪYĀ : The third day of the bright fortnight of - Vaiśākha is known as akṣaya Tritīyā. On this day peoples drink - - sweet syrup and make a gift of the same to others. According to a Buddhist text the Dvāvinīśatikā Vedāna offering of a jar of syrup to travellers is even the way to attain Nirvāṇa. The Svayambhū Purāṇa also refers to this day. This was originally a Saivite festival.

RAKHI PŪRNIMĀ : Primarily it was a Hindu festival. But it is observed both by Hindus and Buddhists. In this day the Buddhists bathe in sacred streams and visit their temples.

GHEORĀTRI : It is a Hindu festival. But most of the Buddhists of the Nepal Valley also worship at the temple of Mahādeo at Paśupati on the occasion of the Śivarātri.

FESTIVAL OF NĀRĀYANA AT BALAJI AND AT BARA NĪLAKAṆṬHA : Nārāyana receives worship from the Buddhists as well as from the Hindus. At the annual festival at Balaji the Buddhists perform the -
1. Dr. Regmi, Op.Cit., Pt. III, Appendix III, p. 101.

usual pūjā to the image of Nārāyaṇa and make a pilgrimage to the Caitya at the top of the Nāgārjuna mountain. There they also make pūjā with the usual offerings of flowers, etc.

The festivals of Huli, Dassera and the Dewali are the purely Hindu festivals. But most of the Newari Buddhists also take more or less part in them.

CHAPTER - V.

C H A P T E R V

BUDDHIST ART AND ARCHITECTURE

S E C T I O N - I

BUDDHIST ARCHITECTURE

The existing Nepalese inscriptions and other documents mention that numerous Buddhist monasteries, stupas or caityas, and temples were built and preserved by the private people as well as by the Nepalese Kings and nobles of all ages of the Nepalese history. The Nepalese rulers extended their patronage to architects, builders, and artists, having been inspired by religious ideals and a desire to please the deity to involve his blessing. They had not only patronised in the field of architecture but they also had themselves actively participated in such activities. The patronage of Buddhism by Kings and nobles and the religious activities of the private individuals were mainly responsible for the creation as well as the preservation of all the architectural monuments of all ages.

In ancient times many Buddhist monasteries were built in Nepal since the reign of Licchavi King Vrsadeva. As early as the 7th century A.D. there existed as many monasteries as to provide dwelling quarters for about 2,000 Buddhist monks. Almost all these ancient monasteries are not existing in the

present day. But some of these monasteries can be still identified. Although the existence of any Buddhist temples or shrines in ancient Nepal is not mentioned in any record, the images of Buddha and Bodhisattva belonging to ancient Nepal are discovered. Of them the images of Avalokitesvara (758 A.D.) of Yangubahi, Patan and the standing Buddha of Dhvaka baha, Cabel, may be mentioned. These images must have their own shrines. But none of these temples are existing at the moment.

In Medieval period numerous Buddhist monasteries, caityas and temples were built in Nepal with the advent of Tantric Buddhism in Nepal. But most of the architectural creations of the early medieval period are not existing at the moment. The few existing monuments of the early medieval period have been preserved in a changed shape. The existence of some temples in the early medieval period is attested by the few extant images which have dated inscriptions. Some of these images are sheltered in their shrines. But these structures seem to be recently constructed as they do not betray signs of old age. A few of them have no shrines of their own and are lying in an open ground.

The greatest number of architectural Buddhist monuments was built in the late medieval period, particularly in the 16th and the 17th centuries A.D. when the influence of Tantric Buddhism reached its climax. All these buildings are existing still now with some alterations and additions.

Most of the architectural creations of ancient and early medieval ages have been either completely demolished or buried underground. These were wrecked by time or destroyed by iconoclasts and Vandalists and by natural calamities like earth quakes. It is true that some temples, monasteries and stupas or caityas of the ancient and the early medieval period have survived. But it can not be said with certainty that the structures of these survival monuments as they exist now are handed down to the present day without alterations from the original. A kind of modification of the original structure also was but natural due to the impact of cultural influence from outside the country. However, the structure must have remained in the main the same as before. All the temples belonging to the ancient and early medieval periods might have been built in the traditional Pagoda style. But in the late medieval period temples were built in Nepal in both the traditional pagoda style and the sikhar style. The two styles have been running side by side since the late medieval period. But the pagoda style or so called Nepal style received greater attention. A large number of buildings of the Pagoda style ^{belong} to the late medieval period.

CONSTRUCTION MATERIALS FOR THE NEPALESE ARCHITECTURAL MANUMENTS:

Dr. D.R. Regmi gives us an idea of the materials used in the constructions of buildings in his book Medieval Nepal (pt. II, pp. 903-4). The materials used in the architecture of temples, caityas and Viharas were bricks, stones, wood, ^{tiles} and metals, in

particular gilt copper and bronze. The temples of sikhara style and the besement of some caityas are of stones. The temples of traditional Pagoda style, stūpas or caātyas and the Vihāras are of bricks. Some small temples were built without using anywood except for their doorways. The bricks used in architecture were thoroughly burnt. The process of making bricks and their burying were the same as those employed in the present day. The bricks used in the middle ages were of large size. The length of the large sized bricks was some times more than 18 inches. But there were also bricks of ordinary size. The difference between the two varieties is only in respect of length. The breadth and the thickness of both sorts of bricks were generally $3\frac{1}{2}$ inches and 2 inches respectively. The cilañdeo temple in kīrtipur, which was built as late as the 15th century A. D. shows brilliantly red bricks of larger size.

In the walls of temples, caityas, and Vihāras bricks were joined from layer to layer by a mixed substance called Vajra, which worked like the modern cement. This vajra was prepared with lime and powder of well baked bricks, both mixed and soaked in water. To cover the visibility of bricks in the walls from inside a plaster was applied. This plaster was prepared by adding certain amount of cowdung and paddy husks to the mud and allowing the mixture to stew in a pit for at least 24 hours. When the plaster became dry, washing or colouring of the walls was done. In some cases the vajra can be also used to plaster the walls.

P A R T I

THE STŪPA OR CAITYA ARCHITECTURE

The term Stūpa is analogous to caitya which derives from cita (funeral pyre) stūpa is a architectural term for a relic mound, while caitya is a religious term. The custom of erecting stūpas or caityas was pre-Buddhist. But it is the Buddhists who particularly selected and adopted it to their own use. In course of time it became closely associated with Buddhism and passed as a relic shrine.

Three distinct types of the stūpas or caityas exist in Nepal. These are (1) Primitive or ancient stūpas under the influence of Hīnayāna school of Buddhism and Mahāsāṅghika School of Buddhism. (2) The Medieval stūpas or Caityas under the influence of Tantric Mahāyāna Buddhism (3) Miniature stūpas or caityas with a courtyard which retain every detail of the additional decorations of the medieval caitya but belong to comparatively recent times. The ancient stūpa is a simple and unembellished hemispherical structure of brick and earth supporting a small harmikā at the top and standing on cylindrical plinth of bricks. The semiglobular ²buḥy garbha existed in a diminutive form. The hemispherical garbha dominated the whole of the stūpa. The so called Asokan stūpas existed in Nepal are the specimens of this form of ancient stūpas which are very simply and present an appearance of the very primitive ²edifices. The

elaborate finial at the top, the three fold umbrella, the series of thirteen rings of the spire, the gilded toran and shrines of Dhyāni Buddhas and their saktis at the base of the hemispherical garbha - all these were unknown to the ancient stūpas but they belong to the medieval stūpas or caityas. Since the 11th century these were introduced following the advent of Vajrayāna. In the medieval stūpas the hemispherical garbha was no longer the only dominant feature, the harmikā as well as the spire also became very prominent. The medieval stūpa resembled a temple of the śikhara style. All these characteristics of a medieval caitya are noticeable in Svayambhūstūpa and Bauddhanātha stūps. The main feature of the miniature stūpas is a much diminished cupola but prominent harmikā and bhūmis.

The Nepalese Medieval stūpas or caityas consist of the following different parts : (1) Basement : Generally the basement consists of a range of three terraces, rising one above another. In some cases a cylindrical plinth itself constitutes the basement. In others a raised and narrow stop runs like a pathway round the base of the hemispherical garbha. The basement is built of stone and brick. (2) Hemispherical garbha: The hemispherical garbha of the stūpa springs from the uppermost of three terraces of the basement. It is the most essential part of the stūpa. The hemisphere is flattened narrowly at the top. The basement of the stūpa having been built, the circular outline of the hemisphere was marked out and its exact centre was fixed. On this centre a

small square chamber of stone and brick was constructed. Its floor was divided into nine equal compartments. A tall beam of durable wood called a līṅga was raised and firmly fixed upright into the central one of the nine compartments. The length of this beam was the same as the intended height of the stūpa. In the eight remaining compartment various sacred deposits and images of the deities were placed. The central chamber was called garbha in which sometimes relics were enshrined. With the ~~an~~ usual religious rites, the garbha was permanently closed up. Then the solid hemisphere was built over the chamber and round the beam with brick, earth, and clay. Generally the height of the hemisphere was equal to the half of the length of the līṅga. The outer surface of the hemispherical garbhā was faced with brick and covered with plaster. When the stūpa was a small one, no ^{up}pright beam was inserted in its centre (3) square toraṇa: The hemispherical garbha is crowned above by a square toraṇa with a projecting cornice above and below. On each of its four sides were painted always the two half-closed eyes of Buddha. This toraṇa was built round the līṅga. (4) Conical or Pyramidal spire : Over the toraṇa lies the spire which consists of thirteen segments which are placed one above another round the līṅga (5) Chatra or Umbrella : Resting on the uppermost segment of the spire was a strong and light framework supporting an ornamental copper gilt chatra or cylindrical canopy. In the centre of the frame work lies the līṅga which was allowed to emerge to form a support for the pinnacle. (6) Kalāśa or Pinnacle : From the upper surface of the large gilt chatra rises a bell shaped ornamental pinnacē

of copper gilt by which the stūpas or caityas were generally surmounted. The highest point of the pinnacle is conicle like a flame which represents the light of Ādi-Buddha.

Some caityas of Nepal have inscriptions to show their existence at the time. According to the Nepalese inscriptions cābahil caitya existed in the 5th century A.D. and Svayambhū caitya existed as early as the beginning of the 7th century A.D. The caitya of a locality at the southern extremity of the city of Patan has an inscription in the later gupta character. This fact proves that the caitya existed in about the 9th century A.D. In the similar way the caitya of Ombahal existed in the same period. The inscription of NS 144 = (1024 A.D.) on the roof of a brick structure of caitya attached to the Asokan stūpa at Guita bahil in patan proves the existence of the caitya at the time. The Pimbahal caitya was repaired by Mahāpātra Meghapāla Varman in NS 477.

SVAYAMBHŪNĀTHA CAITYA : The Svayambhūnātha caitya stands on a four hundred feet high hillock which is a continuation of the Bhimdhunga hill and is separated by a chasm at the West from another hill on which the temple of Mañjusrī stands. This Svayambhū hill is situated about a mile to the Western end of the city of Kathmandu. The summit of the hill is a oval shaped flat surface, some thousand square yards in area. On this hill many miniature

caityas, Pagodas, shrines, and chap^els are also found all round. Almost every inch of the summit of the hill studded with religious images of Mānusi Buddha, the Dhyāni Buddha and numerous Vajrayāna deities. According to Dr. B. Bhattacharya at Svayambhūnathā hill one can witness the grandeur of an excellent Buddhist Museum where the finest specimens of Buddhist sculptures are preserved round about the stūpa it-self and in the surroundings.¹ The sides of the hill are thickly covered with tall green trees which highten fully the sanctify of the place.

One has to walk only a mile over a terraced high way to reach the base of the hill. The approach to the temple from the base of the hill is by a broad flight of 322-25 stone steep, which runs stright up the eastern end of the hill. This stone stairway becomes very steep towards its upper part. On the right side of the first step there are two foot prints of the Buddha on a mandala. After a few steps of the stony stair way a colossal image of Buddha with a small figure of Dharma on his right and a small figure of sangha on his right is placed on either side of the stair way. A pair of stone images of Garuḍa, one on each side of the stair way, are placed at the point where the stair way becomes very steep. Just at the end of the stair way on the eastern vicinity of the stūpa of Svayambhū lies a colossal copper-gilt vajra (thunder bolt) called Dorje by the Tibetans. This

1. B. Bhattacharya, The Indian Buddhist Iconography, p.6

vajra rests on a stone pedestal called Dharmadhātu-maṇḍala with representations of twelve animal in bold relief carved round it. These twelve animals represent the twelve months of the Tibetan year. On each side of the Dharmadhātu-maṇḍala and the Vajra is a large figure of lion or dragon sculptured in stone. They guard the principal entrance of the Svayambhū temple which stands at the centre of the summit of the Svayambhū hill.

The Svayambhūnātha Caitya consists of a solid hemisphere of earth and brick about sixty feet in diameter and thirty feet in height. This hemisphere is bulging out in the middle and flattened narrowly at the top. The hemispherical garbha is crowned above by a square toraṇa with a projecting cornice above and below. The toraṇa is covered with plates of copper gilt. On each of its four sides are painted the two eyes of Buddha. From the tops of the four sides of the toraṇa spring four large pentagonal slabs or escutcheons of copper gilt, on each of which are five bas reliefs of five Dhyāni Buddhas. Four of them are placed in a line just above the lower border of the toraṇa and the other is placed above the four. At each of the upper corner of the toraṇa, between these escutcheons, is a Tibetan revolving prayer cylinder made of copper gilt of about four feet in height. Over the square toraṇa lies the pyramidal and tapering spire which consists of the usual thirteen segments or circular flat-discs which are placed at regular intervals, one above another round the liṅga or wooden beam. These thirteen segments or rings are made entirely of wood but the outer edge of each of them is covered with plates of copper gilt. Resting on the upper-

uppermost segment of the spire is a strong wood and gilt frame work supporting a nicely carved Chatra or canopy. Beneath the canopy and in the centre of the frame work lies the upper most end of the liṅga or the wooden beam. From the upper surface of the large gilt chatra rises the usual bell shaped ornamental pinnacle of copper gilt which is crowned by a small chatra which rests upon a sort of tripod.

The basement of the hemispherical garbha of the caitya is a narrow cylindrical plinth which projects about two feet round the base of the hemisphere and faced with slabs of stone. Round the base of the hemisphere, and built partly into its plinth, are five large shrines covered with copper gilt. Each of these shrines contains metal figure of one of the five dhyāni Buddhas. Four of them face the four cardinal points. But the shrine of vairocana is close to the right side of that of Akṣobhya and faces a little to the south of east. These five shrines are said to have been built by king pratapainalla, is represented in relief. Above each shrine is a gilt toraṇa on which a figure of a garuḍa standing on a pair of nāgākanyā is represented in relief at the top. Below this figure, in the centre, is represented in relief a small figure of the Dhyāni Buddha to whom the shrine is dedicated. Below him are another three Dhyāni Buddhas. On each side of the entrance of the shrine is a copper-gilt reliefs of a Bhikṣu with and a Padmapāni Boddhisattva. Both of them are standing in a line. The Bhikṣu is represented with folded hands. The Boddhisattva shows abhaya mudrā with his right hand and holds a stalk of a lotus with his left hand. Below them is a figure of the Kālā on either side of the

entrance. Just above the Bhikṣu's head there is a relief of Nāgarāja. In the south west shrine the Bhikṣu holds a chowry and a vowel, while the Bodhisattva stands stretching his hands with lotus stalks on each side. In Vairocana's shrine the Bhikṣu stands with folded hands. Below him stands Bodhisattva holding lotus stalks on either sides. No kalāśa is represented there. On either sides of each shrine there is an image of lion. The entrance to each shrine is closed by a moveable iron curtain. Below the entrance to each shrine the respective supporters (vāhanas) of each Dhyaṇi Buddhas are carved in stone. The crest or Cognisance of each Dhyaṇi Buddha is carved between his supporters. On the plinth below the eastern, southern, and western shrines a cakṛa or discus between a pair of kneeling deer is carved in stone. Below the northern shrine a ~~sank~~ stone relief of Amoghasiddha with a couple of attendant mermaids is carved. Below the western shrine are a pair of stone reliefs representing Kara Vira and Vajra Vira as doorkeepers to the temple. About the eastern and western shrines several stone reliefs of Mortal Bodhisattva and Divine Bodhisattvas are carved. On the pedestals of these reliefs are carved the figures of the families of the donors of these sculptures.

Midway between the shrines of the five Dhyaṇi Buddhas are five smaller and simpler shrines of the five consorts of the five Dhyaṇi Buddhas. The shrine of each consort is situated on the left side of that of her spiritual husband. But the shrine of the consort of Vairocana is on the right side of that of her spiritual husband. The shrine of Vairocana's consort contains a stone slab. In the centre of this stone slab is carved a pointed arched triangle .

which is considered as an emblem of the consort of the Dhyāni Buddha. The shrines of other Dhyāni Buddhas' consort have their usual images. ^{Each of} These shrines have also a ^{torā} tora in the centre of which the image of the goddess in relief is represented. They have also other images in relief along the border of the torana. The supporters (vāhanas) of each of these consorts of Dhyāni Buddhas are either carved on the pedestal of the stone slab in her shrine or moulded in copper gilt on the sides and base of her shrine.

On the upper and projecting edge of the plinth which runs round the base of the hemisphere, in the vacant spaces between the tenshrines of the five Dhyāni Buddha and their spiritual consorts, are a series of small up right stone slab on which there are reliefs of mortal Buddhas and their saktis, models of caityas, carvings of Buddhist symbols, and figures of various Buddhist saints.

A iron rail runs all round the base of the caitya of Svayambhūnātha. A number of little shallow vessels are placed along the top of the rail. Oil or ghee are burnt in these vessels. Tibetan prayer wheels are also placed on ~~this~~ this rail.

The exact date of the erection of the Svayambhū Caitya is not known.

ASOKAN STŪPAS: There are six ancient stūpas in the Napal Valley attributed to Emperor Asoka. Five stūpas are in Patan. Of these, one stūpa^{is} is in the centre of the town and four in the ^{four} corners around the town. The sixth stūpa is in the ancient city of Kirtipur, a fort town at the south-east of Kathmandu. But its origin ~~can~~ not be traced out on account of the elaborate decorations and alternations.

The four stūpas which are crected on the ~~on the~~ four sides of the cites of Patan are all built in the same style. They are very simple and present an appearance of the very primitive edifices. They are devoid of any architecture decorations. Each of these stūpas consists of a simple hemispherical garbha, which is a mound of bricks. The hemispherical garbha is encircled below by a narrow cylindrical plinth of bricks, without any projecting basement. Round the base of each stūpa are the four shrines facing the four cardinal points. Each of these shrines contains one of the four dhyāni Buddhas. There is also a shrine of vaiṛcana in the base in which a ^{known} unknown stone is placed instead of an image of vaiṛcana originally. The hemispherical garbha is surmounted above by a square toraṇa. From the square toraṇa springs ^{up} a low four-sided pyramidal spire of solid brick work which consists of the usual thirteen segments which are placed at regular intervals, one above another round the wooden beam or linga. From the uppermost of these thirteen divisions of the spire a stone linga rises. All these four stūpas are devoid of any pinnacle or chatra. But one wooden scaffolding has been ^{erected} on the summit of all except the

except the western stūpa. The stūpa situated in the centre of the city of Patan stands on a tier of brick and stone platforms. Now it is standing east^{er} inside of the main road running from Patan Bhoka to Durbar, between golden temple to Durbar. It is situated in Patuko tole. This stūpa is called Patuko Don by the newars.

The Asokan stūpa in the eastern corner of Patan is situated about a quarter of a mile outside the walls of the city of Patan. It is called ~~✱~~ Traitas Taudu by the Newars. At the top of the hemisphere there is a square toraṇa through which the top of the līṅga rises. All its inscriptions are illegible. It was repaired in 1896 A.D. Now it is in very good order. There is a monast^ery called Bhikṣu Vihāra attached to it.

The Asokan stūpa in the western corner of the city of patan stands a short way distant from the western suburbs of the city of patan. It is called 'Phulcha Taud^uy by the Newars. At the top of the hemisphere stands a small shrine-like^s structure through which ^{rises} the top of the līṅga. According to its earliest decipherable inscription the shrine of Akṣobhya on the eastern side of its base with the image of Akṣobhya was erected in 1561 A.D. by a Bāhira. In 1759 A.D. the brick-plinth around its base was thoroughly repaired by fifteen Newars who also repaired its brick spire. Its spire is surmounted by a Līṅga. At present there is no scaffolding over the spire. A temporary chatra is fastened to the līṅga at the annual festival.

DHARMA DHĀTU MAṆḌALA AND VAJRADHĀTU MAṆḌALA : Dhātu Maṇḍal means a relic shrine. The Buddhists regard it as a special residence of a divine spirit. These dhātu maṇḍalas are very common in Nepal. Generally they are found in the vicinity of the larger temples. There are two kinds of Dhātumaṇḍala in Nepal. One is called the Vajra Dhātu maṇḍala which is regarded as the shrine of Vairocana. The other is called the Dharma - dhātu-maṇḍala which is regarded as the shrine of Mañjuśrī Bodhisattva.

These Dhātu maṇḍalas are usually circular, or octagonal in shape. They are of various sizes. The Dhātu maṇḍala has a central chamber or garbhālike the caitya. But this chamber contains no human ^{relics} sides. It contains only figured or graven images of those emblems and symbols which are peculiarly characteristic of the deity to whom the shrine is sacred. The circular base or plinth of these dhātu maṇḍala is sometimes very richly carved. Round the sides of maṇḍalas of an octagonal shape are sometimes carved the ~~astāṅgā~~ ^{astāṅgā} ~~trāla~~ ^{trāla}, Buddhist deities, symbols, allegories, flowers or any other device.

There is no difference between the Dharma dhātu maṇḍala and the ~~dhātu~~ ^{dhātu} and the Vajradhātu maṇḍala in their form or general appearance. They can be distinguished from each other only by the number, and character and arrangement of the Buddhist designs which are engraved upon their upper surface. The Dharma-dhātu-maṇḍala has no less than two hundred and twenty two separate designs of deities and different objects of worship. These are arranged in compartments or sections of concentric circles sculptured or engraved upon the upper surface of it. The Vajra dhātu maṇḍal has not more than ~~from fifty to sixty des~~.

from fifty to sixty designs engraved upon its surface.

The circular and solid monument, on which the gilt Vajra of Indra rests in front of the two eastern shrines of Svayambhunātha caitya, is a Dharmadhātu-maṇḍala. The plinth of this Dharmadhātu-maṇḍala is divided into twelve compartments, on each of which is sculptured a figure. These figures are of : (1) Rat, (ii) bull, (iii) Tiger (iv) Hare, (v) Dragon, (vi) Serpent, (vii) Horse, (viii) Sheep, (ix) Monkey, (x) Goose (xi) Dog and (xii) Pig. These twelve figures represent the twelve months of the Tibetan year, which are named after them. These figures are boldly executed. Above these figures is sculptured a serpent in alto-relief. This serpent encircles the maṇḍala meeting its head and tail together on its eastern side. The upper surface of this maṇḍala is covered by the copper plate on which are engraved two hundred and twenty two designs of deities and other objects of worship which are arranged in the compartments of a series of concentric circles.

Opposite to the shrine of Vairocana in Svayambhunātha caitya is a small brass Vajradhātu maṇḍala. It is about fifteen inches in diameter and two or three inches in height above the pavement on which it stands.

PART II

TEMPLE ARCHITECTURE

THE PAGODA STYLE OF TEMPLES: The body of the Pagoda style of

temples in Nepal is a square entablature of bricks which is raised in diminishing proportions to a great height and consists of several storeys. A roof is attached on four sides of the wall of the entablature at each storey. These roofs are connected with entablature by struts which are fixed in a projection at an angle of 45° . These roofs are sloping and conforming in regularly diminishing proportions to the size of the entablature. The roofs are quadrangular and built of either brick tiles or gilt copper. The uppermost roof is always built of gilt copper. Generally the entablature is rest on a colonnade of wooden pillars which gives a balcony around the chapel. These pillars outside the chapel support the beams attached on the wall which give additional support to the roof. These beams support a balcony which lies on the ground plan adjacent to the chapel and all around the main structure. Balconies in the upper storeys are found very rarely. In some cases the entablature stands on a terraced platform of stone. The interior of the temple is a rectangular plan of ground structure. There are no anterooms except in a few temples. In many cases the ground is occupied by two plans, the outer stretch and the inner sanctuary or chapel for the divinity. The outer stretch provides a passage for circumambulation round the chapel. The chapel occupies a hall where the deity of the temple is enshrined. The chapel is either totally shut up on three sides or ventilated through lattice windows. It is entered through a front doorway. Some temples do not provide the chapel in the ground floor. In such cases the chapel is in the first floor. The ground floor is used for storing articles, and paraphernalia of the temple. It is entered through a back door. The windows are nearly square and screened

screened by a trellis ornamented by carving. ~~They are provided also with a balcony which carving.~~ They are provided also with a balcony which projects forward.¹

Percy Brown describes the Pagoda style of temples in Nepal thus : "The plan is ordinarily square and the ground floor is generally the only one put to any practical use, the upper floors, which may be several in number, being often blind storeys. The lower room, built on a stone plinth, is the chamber of the temple or sanctuary of the deity and contains little but the idol, and a few religious accessories Above this arises the red tiled roof of the sanctuary, and surmounting this are progressive storeys, which go up to make the Pagoda. The roof of the highest of these is plated with copper gilt A very attractive addition to the gilded roof of the Pagoda is a kind of pendant escutcheon of embossed metal hanging from the pinnacle over the lane."¹ S. Levi describes this style of the temple structure in the following lines" In the centre the house of the God, a storeyed building raised on a terrace of stone; the sanctuary in the lower storey, a rectangle of brick and wood sheltered by a slanting roof, covered with tiles or copper with the corners bent upwards; beam running counter to the slope of the roof and bearing it up. Over this agreeing with the fundamental principle of all Indian architecture, the ensemble is repeated from storey to storey, but gradually diminishing each of the upper roofs being drawn back a little more than the lower one, a bell turret of metal crowns on the summit. "²

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1. P. Brown, *Picturesque Nepal*, pp. 148-49
 2. S. Levi, *Indian Art and Letters*, II.2, p. 65.

The Pagoda style of architecture is common to all Buddhist countries. This style is taken as purely Buddhist, as from the plinth to the finial it presents a stūpa like appearance. As regards the origin of this style there is a controversy. But according to Dr. D.R. Regmi the Pagoda style was originated in Nepal as temples constructed in this style existed in Nepal earlier than elsewhere. According to the Chinese T'ang Annals the Pagoda style of temples was unknown in China and Tibet before the 7th century A.D. Whereas every phase of this style was adopted in Nepal as early as the 6th century A.D. Dr. Regmi writes, "It is a mistake to take the temple style in Nepal as one deriving from the Pagoda style, since the temples of the style existed in Nepal earlier than elsewhere. It is, therefore, not proper to consider the temples as derivatives and to call them Pagodas. They should enjoy in all justice a name which is attached to the place of their birth, and the style should be named as the Nepalese style."¹ The time of the origin of the Pagoda style of temples in Nepal is not ascertained. But it is quite certain that this style had come into existence following the advent of Buddhism into Nepal.

The temple of Mutsyendranātha in Patan belongs to the Pagoda style of temples in Nepal.

On the walls of many temples have cooking and other utensils of brass and small arms. It has been said that these arms and utensils were offered by the devotees to the deities

1. Dr. Regmi, *Medieval Nepal*, Pt. II, p. 871.

enshrined there. This is evident that the practice of offering arms and utensils was prevalent during the late middle ages. The temples of Buddha and Bodhisttvas are free from the erotic figures showing 84, postures of sexual act which are connected with the six āmnāyas of the Buddhist Tantra. But there are figures in Yabyum which show the male deities embracing their female saktis on thier laps.

THE MATSYENDRANĀTHA TEMPLE IN PATAN : This temple is situated near the southern side of the city of Patna. It stands in the centre of a very large open court of the Vihāra. It is a three storied square building. The entire structure is built of very durable red brick. The temple stands on a square basementⁿ which forms a terrace round the four sides of the base of the temple. The temple consists of three small chambers placed one above another. The lowest chamber is the largest and the upper most chamber is the smallest. A roof is attached on four sides of the temple at each storey. These roofs are broad, slanting and overhanging and conforming in regularly diminishing proportions to the size of the chambers. These roofs are connected^{with} the entablature by carved struts. Each start has an image of Lokeshvara, each of which is standing in different poses. The lower most roof has twenty struts, each of which has a standing image of Lokasvara. ~~But~~ carved in wood. The lowest roof is tiled on three sides. But is gilded over the main entrance to the temple. Other two roofs are built of wood covered with plates of copper gilt. In each storey are elaborately carved wooden windows.

The uppermost roof is obtusely pyramidal in shape. The uppermost roof has on its top the usual bell shaped gilt pinnacle which is surmounted by a small chatra which is supported on the heads of four standing serpents. The image of the god Matsyendranātha is enshrined in the square chamber of the ~~which is situated to the north~~ lowest storey. The entrance ^{which is situated to the north} to the shrine is through a richly carved doorway. A pair of stone dragons (lions) plated with brass guard the steps leading to the doorway.

Sikhara Style of Temples : Besides the temples of the Pagoda style there are numerous temples of Sikhara style scattered all over the Nepal valley. They mostly abound in Bhatgaon. The temple structure bears the name in the style because of its shape resembling the mountain. These temples closely resemble the buildings in North India. This style is known as the Indian style. The temples of the Sikhara style were introduced into Nepal by architects under Saivite influence of the school in North India. But the Sikhara style is common to all kinds of buildings in Nepal irrespective of faith. In Nepal the temples of Sikhara style might have been existed together with those of the 'Pagoda style'. But the Sikhara type of temples of the early medieval age is found nowhere in Nepal. All the existing temples of Sikhara style in Nepal belong to the late medieval period.

The temples of Sikhara style are either of stones and bricks. But wood materials are used only in doorways or as supporting pillars and not elsewhere of such temples. Fergusson ^{writes} says, "

"The structure is a square tower-like, with a perpendicular base, but a curvilinear outline above."¹ Percy Bown ^{writes} says, the Sikhara surmounts a single cell, to which no mandapa is attached, but the whole ^{is} surrounded by a columned Verandah, and is elevated on a series of diminishing plinths. All the main elements of the sikhara of India are visible such as the Urusrangas (attached turrets), the amalassila (fluted finial) and the characteristic offsets (Paga), but each is treated in a manner different from its prototype."² Dr. Regmi ^{writes} says, "The sikhara temple was not as imposing as the other one in height or its exterior and frontal embellishments."³

THE MAHABAUDHA TEMPLE IN PATAN : The Mahabauddha temple in Patan was built in the 16th Century A.D. as a replica of the Bodhi Gaya temple. It is situated in the centre of a small narrow court of the houses surrounding it. It stands on a low square base ment which forms a narrow terrace round ^{four} sides of base of the ^{temple}. This temple represents a pagoda-like building with all the paraphernalia of a stupa. It has the usual niches, the pinnacle, finial and the basement supporting the whole of the structure. This temple is about 75' high. The structure is entirely made of very perfect and durable kind of bricks. The outside of these bricks is covered with a hard red sort of composition. This temple is divided into five storeys.

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1. Dr. D. R. Regmi, *Op. cit.*, Pt. II, p. 871.
 2. P. Brown, *Picturesque Nepal*; Regmi, *Op. cit.*, Pt. I, p. 598.
 3. Regmi, *Op. cit.*, Pt. I, p. 598.

It is of conical form. This temple is flat upto the first storey which is about 30' high. But it assumes a tapering shape after the first storey. The first storey is more or less an elevated platform. At each of the four cardinal points of this platform there is a replica of the main temple. There is also a balcony around the temple at the first storey. ~~The temple is also a balcony around the temple at the first storey.~~ The temple is entered through only one doorway with a little porch supported on stone pillars. This doorway is situated on the eastern side of the temple. In front of the shrine of Sakyamuni there is a dharmadhātā mandala. Behind it there is a Varadhātu mandala. There are no doorways or porches on the other three sides of the temple. The doorway leads into a central chamber. A large figure of Sakyamuni Buddha in metal, which wears a crown like Buddhissattva, ~~its body from cost is covered with this~~ is enshrined in this central chamber of the first storey. The figure of Dhyāni Buddha Amitābha is enshrined in the second storey. A small stone chaitya is placed on the third storey. There is a Dharmadhātumandala in the fifth and uppermost storey. The whole structure is crowned by a small gilt model of a chaitya. It is the most elaborately carved Buddhist temple in the Nepal Valley. The whole outside from top to bottom of the temple is most elaborately carved with small figure of Buddha. It is said that there are nine thousand different carvings of Buddha in all, outside and inside, in this one temple. All these details are in imitation of the Bodhgayā temple.

THE VIHĀRA ARCHITECTURE

From the Nepalese Inscriptions and the colopbons of the manuscripts copied in Nepal it is known that numerous Buddhist monasteries existed in ancient and medieval Nepal. But most of these original monastic settlements disappeared as early as the early medieval periods with the disappearance of the Buddhist monastic order. Even their names are not found either in any records of the later periods or in the existing 'bahā' or 'bahi' of the present day. However, others were converted into the private dwelling quarters for laymen who were exmonks and their descendants. These settlements of the exmonks are generally known as 'bahāl' or 'bahi' in the present day. These 'bahā' and 'bahi' ^{had} ~~and~~ long ceased to harbour the monks. The main features of the original monastic settlements totally disappeared from them in course of time. They have shed off their primal character. They have assumed a new look. The original structure of houses where the monks lived is in evidence nowhere. It seems that the monastery with the dwelling chambers for the monks had a different appearance. The structural back ground of the original monastic settlement is so changed that it is difficult to determine at the present day how the monastery exactly stood in those days. Nevertheless the Viḥāra architecture is fully realised from the study of the present sites of the 'bahā' or 'bahi'. All that exists of the original monastic settlement in the present ~~stiles~~ of the 'bahā' or 'bahi' is the rectangular courtyard bordered by a ~~two storey building on three sides with a caitya-~~

a two storey building on three sides with a caitya^a occupying the centre and a shrine occupying one of the houses just in the midst of the row on one side which is just opposite to the entrance. The houses surrounding the courtyard are the dwelling quarters for laymen but not the dwelling apartments for the monks. In some cases houses are set apart for collective prayers and to preserve images and manuscripts.

There were large as well as small nonasteries in all the ages. Every vihāra was not specious enough to provide apartment for the many monks to live at a time in all cases. There were also smaller monasteries like Svayambhu Vihāra and Tham Vihāra^a which were mentioned by the Tibetan monk Dharmasvāmin^a in 1224 A. D. These Vihāra exist even today. The existing larger monasteries have a large area of more than an acre^s of land. These Vihāras are: Itāmbahāl (296¹ L x 65¹ B), Yatka Bahāl (143¹ L x 143¹ B), Tarabahā etc. in Kathmandu ; Nāgabahāl, Bhin-cebahāl, Mubahāl, Tava-bahāl etc. in Patan. There are a few such large bahās in Bhatgaon. Small Vihāras are wide scattered in the three cities. They occupy a space 1/4 or even 1/6 of the big one.

The present form of the Vihāra is a large courtyard bordered by houses. There is a double storey building surrounding the courtyard. The height of the storey is low. Usually the vihāras are built in the form of a quadrangle, generally the entrance front of the Vihāra opens into and forms part of one of the sides of the quadrangle of buildings. The two storeys of the structure on three

sides of the courtyard provide hall like rectangular chambers where formerly the monks resides but in the present day images and MSS. belonging to the Vihāra are deposited.

In the centre of the courtyard there is always a caitya. A shrine occupies one of the houses just in the midst of the row on one side. The site of this shrine is just opposite to the entrance. The shrine is like any other temple of usual Pagoda style in shape and size. Generally this shrine is of two storeys with two layers of overhanging tiled ^{roofs, the} ~~the~~ eaves of which rest upon boldly carved wooden supports. The number of the tiers of roofs depends on the number of storeys. But in some cases multiple tiers of roofs stood without respective ~~storeys~~.

ONKULI RUDRAVARNA VIHĀRA OR UNKO VIHĀRA : This Vihāra is situated in the Western quarter of the city of Patna between the Durbar and the large tank square. It is near to the golden spring. It is said to be the most ancient Vihāra in the city of Patan. According to Wright's chronicle (p. 112) Rudradeva chettri Raja repaired the old Onkuli Vihāra, built by Raja Siva-deva-Varma. The same authority (p. 159) states that Onkuli Rudra barna Vihāra, built by Sivadeva-barma existed during the reign of Siddhi Narasimha Ma-lla. Rudra Bhama Vaku Vahāra is mentioned in the MS. Pañcarakṣā of NS. 640 (CSMASB, No. 78) Rudravarna Mahāvihāra is mentioned in the inscription of NS 511 (A.D. 1391)¹. According to CSPMIO, Vol. 11, pt. 11, No. 7769 Rudravarnna Mahāvihāra is built by Śrī Rudradeva Vaisyarāja. However this Vihāra must have existed as early

the 14th century A. D. ~~and~~ According to the existing record it was restored and thoroughly repaired by a pious Buddhist Nawab in 1653 A.D.

¹ Regmi, op. cit., pt. III, no. XXXIV.

SECTION II

BUDDHIST ART

Every aspect of the Buddhist Art of all times in Nepal was religious in inspiration as well as form. The artist imbued with a feeling of religious devotion applied himself to his task in religious spirit. The artist belonged to a professional caste of artist. The Bades were ~~the~~ ^{the} sculptors and metal workers. They were also special~~isat~~ in miniature and Patbā painting. The puñ or citrakāra castemen painted the walls. The Nevā Budēs are now sculptors and mod^ellers. In some cases the artists who executed the Buddhist art, might have been the followers of saivo-vishnuite faith. But the faith was no barrier for them. Antagonism and intolerance never entered their life. Even the secular art in Nepal was not free from the influence of religion. Percy Brown observes, "Not only is Nepalese art of the intensely religious character, but hand in hand with this it is also suprem^ely symbolic. There is an unmeaning ornament almost every element in its composition being emblematic of the creed it adorns. In other words, art was utilised by the pri^esthood to catch the eye of the illiterate many to put before those who could not read a visible tangible object which illustrated a legend or emphasised or dogma. And to do this it required to be powerfully dramatic, to depict to the masses the good and bad in its most graphic and forceful interpretation, so that the Nepalese artists either elevates the observer by the transcendal nature of his celestial conceptions or terrorises him into

docility by his suggestions of purgatory. It is an art, therefore as far as the people themselves are concerned; which inspires awe and veneration more than pleasure and is worshipped rather than admired. "St. Kramrisch" ^{writes} Indian art had been active in Nepal as proved by a number of sculptures, for a long period most probably from the time when the Licchavis came to Nepal in the second century A.D. and perhaps even prior to it. But the earliest paintings known as yet can not be much anterior to A.D. 900 approximately. They are partly based on and to a large extent copied from Eastern Indian prototypes from Nalanda and elsewhere. These themselves are far from being of one type only and this had led to the attribution to ^{Nepal} ~~Nepal~~ of actual Eastern Indian work."²

The Gandhara school of Buddhist sculpture, so far the earliest Buddha-figures are concerned, developed in the 1st century B.C. or early 1st century A.D. In the Gandhara school, there are images of Jambhū^ā, Kubera, Indra, Maitreya, Hārītī and several unidentified Bodhisattva images, besides the Buddha ~~and~~ images. The Mathura school was either contemporaneous or somewhat later than the Gandhara school. The Mathura school extended to the early Gupta period. The art of Mathura school grew out of a fusion of Gandhara with the indigenous art. The classical style of art was born in Saranatha during the early Gupta period. In Mathura school there are numerous Buddha and Bodhisattva images along with those

1. Percy Brown: Picturesque Nepal P. 129.

2. Journal of the Indian Society of Oriental Art. Vol. 1 No.2
Dec. 1933, p. 129.

of Kubera, the Yaksas and Nāgas. Later Buddhist images of Tantric flavour are not met with in this school also. But in the later Magadha school are found a definite evidence of the existence of well classified pantheon as conceived in Vajrayāna Buddhism. The most flourishing period of the Magadha school was contemporaneous with the reign of the Pala Kings of Bengal and lasted till the Mahammaden conquest of Bihar and Bengal in the beginning of the 13th century A.D. The Bengal school which is contemporaneous with the Magadha school flourished during the period ranged from the 10th century till the conquest of Bengal by the Mitha Muhammadans. In this school many interesting and unique specimens of images belonging to the Tantric Buddhism are found.¹

There was an indigenous school of Buddhist art in Nepal while influence from Indian school of art had reached Nepal as early as the second century A. D. The earliest influence from India came to Nepal in the field of sculpture as early as the flourishing period of the Mathura school of sculpture. There is a Bodhisattva image of Nepal, preserved in Nepal Museum which is resembling the Mathura Bodhisattva images. This Nepalese image has solid physical form, broad shoulders, broad chest, and heavy features. But in the Nepalese images the influence of the Gupta art was the most prominent. In all the art creations of Nepal the influence of the Gupta Classical art was indelible.

1. A. Coomaraswamy : The origin of Buddha Image published in Art Bulletin of Boston Museum, ". The style of art which appeared in the late centuries in India and encouraged by the Pala rulers in North eastern India found its way to Nepal in the 10th century A. D." (p. 335)

B. Bhattacharya: The Indian Buddhist Iconography, 1968 pp. 35-38.

The classical art of East India evolved in the 4th and 5th century A.D. In the early medieval period the Nepalese art had a close affinity with the school of Pala art, as both derived their inspiration from the classical art of East India. Nepal continued to preserve the classical style of art, which had almost died in India since the days of Mohammadan conquest. When more influence from outside affected the Nepalese art, the indigenous tradition got weakened to be wholly subjected to the Eastern India School of Art. Dr. B. Bhattacharya ^{writes} says, "The Bengal school of art which was carried by the priests was soon modified into a typical Nepalese art when it came in contact with the native artists, and thus became stereotyped. But after the 18th century it became debased and crude."¹ Prof. Nihar Ranjan Ray ^{writes} says "The Tibetan art ~~was~~ owes its inspiration to the Nepalese and the Nepalese art was definitely superior to the Tibetan in quality and standard."² But Mr. A. Getty observes, "In sculpture, the Tibetans borrowed the style of the statues at first (from the 12th to the 14th centuries) from Nepal but their national genius has so far transformed them that today it is Tibetan art which dominates Nepalese artists in their production of statues and statuettes."³ The Chinese annals noted, "that the walls of the wooden houses of the Nepalese are sculptured and painted. They adore five celestial spirits and sculpture their images in stones." Hsien Tsang reported that the Nepalese were skilled in arts.

1, Indian Buddhist Iconography, p.40

2. History and culture of the Indian people, vol V, p.667, by Bharatiya Vidya Bhavan.

3 A. Getty ^{His} Gods of Northern India, xlvi

Dr. Regmi ^{writes} " The classical style of art was born in Sarnath during the early Gupta period. Pure and simple yet refined and elegant the art of the Gupta period steered clear of all such influences that ^{led} towards adulteration, attenuation and elongation as well as over simplification, extreme ^{rich} embellishment of ornaments and over articulation of the physical parts of the ^{figures} forms concerned. But all these began to manifest in images since about the seventh century A.D. "1

PART I

SCULPTURE

Buddhist sculptural art of ancient and early medieval periods in Nepal means the sculptural art on stones and metals only. No art objects carved on wood and terracottas of the time are found in Nepal. But according to Dr. Regmi, " Many terracotta images ~~were~~ are available in the excavated areas within the confines of the valley..... Their age is determined with reference to the script, which is the so-called Gupta lipi.² Again according to the Chinese annal, ' The houses of the Nepalese are constructed on wood. The walls of these are sculptured and painted. Therefore, in also at the 7th century A.D. there might have been created art objects carved on wood as well as terracottas. But there are not found at the moment. Probably all these types disappeared with the passage of time, as temples and monasteries supporting them vanished out of sight.

1. Regmi Ancient Nepal, p.334.

2. Regmi, *ibid*, p.304, Calcutta, 1969.

1. BUDDHA IMAGE OF CABEL AREA (5TH - 6TH CENTURIES)

This image of ^Sākya^muni Buddha is set on a stone with triple designs which forms the background against which the image is set. The image has a novel half^{ly} intricately carved at the upper half. The head of the image has curled up hairs. There is a usⁿiṣa on the top of ^{the} head. The lower part of the body below the knee is buried. It is a standing image. Legs are arranged to pose a state of walking. The left leg is placed forward. The right hand is broken at the elbow. The left hand is raised from the elbow to the shoulder. The fingers of the left hand is arranged in abhayamudrā. The image wears no ornaments except a thin necklace, and a wristlet. It wears no drapery whatsoever. Only a small belt and a fold of threads covering, the generating organ are seen in the image.

Dr. D. R. Regmi ^{writes} says, " It is a finely chiselled image where the artist has shown his imagination to work with the traditional ~~of~~ representation of the Buddha to make it graceful and endowed ^{with} spiritual animation. The healthy body, fleshy to proportions, rounded shoulders and arms, the ornate discus^s and background stone, all point to their age in 5th - 6th centuries"¹

1. D. R. Regmi, Ancient Nepal, 3rd ED., p. 314

2. (NORTHERN OUTER WALL, BIDDEAPOKHARI, BHATGAON)

Sakyamuni Buddha is seated in vajrasana flanked by images of Padmapani. The two Bodhisattvas wear earrings, necklace and a long crown. Each of them holds the stalk of the lotus in full bloom. The Buddha has curled up hairs and there is a usnisa on the top of his head. His right hand is placed in the ⁿbhūmispar-samudra. His left hand is placed in his lap. He is represented with calm features eyes closed and serene. On the either side of the vajrasana two kneeling figures of devolies are represented with folded hands just below the Bodhisattvas. This scene is reproduced in Regmi's Ancient Nepal, 1969.

3. THE IMAGE OF AVALOKITESVARA BEARING DATE 180
(180, 568 : 758 A.D.) IN YANGU VIHARA, PATAN

The image of Avalokitesvara of Yangutol is chiselled on limestone. The Bodhisattva stands on a full bloomed lotus. It is a two tiered lotus , one turned up and another just up side down but all petals fully open. The upper tier is much larger in size than the lower. Two female figures, each by the side of the central image of Bodhisattva, are also seated on the lotus base, one leg kneeling and another slightly raised. Each of these two lotus bases is half the size of the central one, on which the Bodhisattva stands. The two satellite lotus bases have circular tops on which the images of the two female rest. The three lotus

bases are not combined but alignment is maintained through a link at the upper end. The two female figures are diminutive in size to reach the knee of the Bodhisattva. They are represented without a halo but with folded hands in the attitude of prayer. The image of Avalokitesvara is elongated. Its face is symmetrical. The face looks graceful in his meditative mood. Its eyes are closed with the lids. There is a thin eye brow raised like ridge. Its forehead is broad. The nose is prominent. It has flesh but not high cheek-bones and pointed chin. Its mouth is small. The mouth is closed with small lips. Its ears are long. The image wears on its head a three peaked crown with the third wider than the others. This figure has the developed chest. The waist is keeping formation with the chest in proportion. It has rounded and developed shoulders and arms. Thighs and legs are built in the same proportion. These are devoid of stiffness. All these show masculine vigour. Ornaments worn by the image are simple. The ears have circular beaded rings. It wears a necklace. The armlet appears like a small snake encircling in three hands, two of which are shorter like the head and end. The wrist has a thick bangle. There is a belt round the waist of the image. This belt is a kind of chain which bears a round object like flower in full bloom at the centre below the navel. A small dhoti is worn by the image up to the knee in the right leg and

slightly above in the left. The fold of the dhoti is allowed to run zigzag into the space between the thighs. This fold runs long as far as to touch the pedestal. There is a four banded reed-like folds which flowing from the belt passes across the thighs from behind the hips. The thin single line sacred thread runs to the left knee passing underneath the waist band and the pleated dhoti. The two hands of the Bodhisattva have the lotus support. The right palm is placed up on the full bloomed lotus appearing at the top of the stalk. But the left palm is placed down on the stalk of the lotus touching his thigh on that side. Both the lotus stalks sport from the common plant attached to the alignment between the bases on two sides. ¹

THE IMAGE OF CINTĀMANI LOKESVARA OF NS 459 (=A.D.1339)

This is a standing figure of Lokeshvara with crossed legs. The deity is dancing. The Bodhisattva is sheltered under a tree the folios of which provide an artistic and meaningful background in the upper space. The right hand of the image is stretched and the left hand is bent upwards to hold a branch of the tree. The figure is profusely ornamented. It wears a crown on his head. Its breast is garlanded with a

1. This image is also described in Dr. Regmi's Ancient Nepal, PP. 324-25, 3rd. Ed.

^{je}ewel lace. The image wears ornaments also in its arms, wrists, and ankles. It wears a dhoti, the ^{ery}draping of which hangs on two sides.

This image bears an inscription on the base with the date NS. 459. According to Dr. Regmi, " the image of cintāmani Lokeshvara is a wonderful art creation of this age¹"

THE COLOSSAL IMAGE OF AKṢOBHYA SET UP IN
NS. 757 (= A.D. 1637) ON THE EASTERN FOOT OF SVAYAM

BHŪ HILL : It is the earliest colossal Buddha image discovered in the Nepal Valley.

This is a colossal sitting image of Akṣobhya. It is represented in Vajrāsana pose with bhūmisparśamūdrā but with the palm exposed. The figure wears the usual civara or robe of monk. The drapery covers the left shoulder, the left part of the chest, the abdomen, and the entire lower body up to ankles. Six incised lines, each after an inter space of half inch or so indicate the patten of the robe. The first division across the chest is a finely engraved tape. The

1. Regmi, Medieval Nepal, Pt. I.P. 615.

figure wears~~d~~ the usual curled up hairs on the head. It has the usnisa on the top of the head. The eyes are half closed with upper lids. The eye -brows are thick. The mouth is small. The cheek regions are specious. It appears that the idea of the artist is not translated in carving the image , as the image is devoid of art of anysort of the age. Dr. Regmi ^{writes} says, " In its totality the image lacks the Vigour of the old arts, and the image retains its massiveness in size without the grandeur and majesty of art. " 1

1. Regmi, Medieval Nepal, Pt.11. P. 953.

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METALLIC ART: Images^d of Buddhist deities in metals existed in Nepal in the Licchavi period. According to the Tibetan chronicles like Buxton's Bhṛkūti carried with her bronze images of Akṣobhya, Maitreya and Tārā when she went to Lhasa. Images of Buddhist deities in different metals

belonging to the middle ages are found in abundance in Nepal. According to the several Nepalese inscriptions belonging to the medieval periods, gold images were set up in the shrines of the Buddhist monasteries of Nepal.

Metal cast works consist of the images in gold, bronze, gilt copper, brass and copper as well as the reliefs in tympanums and doorways. Such Door frames are gilded. These gilt copper door panesls represent a delicate and excellent work of art. Usually the images in bronze are called images made of 'aṣṭadhātu', amalgam of eight metals--brass, copper, gold, silver, tin, iron, mercury and lead. But no such so-called 'aṣṭadhātu' images are traceable. Occasionally the images in gilt copper or bronze are studded with precious stones, coral, amber, pearls, rubies, turquoise, crystal, lapis lazuli, and other jewels. According to the Chinese record, the T'ang-shu, as early as the 7th century A.D. Narendradeva, the king of Nepal, 'adorns himself with the pearls, rock crystal, mother of pearl, coral and amber and he wore earrings of gold and pendants and a black belt ornamented with the figure of Buddha'. The Tibetan monk Dharmasvāmin, who visited Nepal in about 1226-34 A.D., saw in the Thaple Viṃhāra an abbot's seat gilded and adorned with pearls. For the erection of this abbot's seat eighty ounces of natural gold were used besides the other four kinds of ornaments.

Large sized copper or gilt copper images are often found in the different Buddhist monasteries in Nepal. ~~Gold images of Buddhist deities are also found in some monasteries in Nepal.~~

Gold images of Buddhist deities are also found in some monasteries in Nepal.

In Nepal the Tibetan monk Dharmasvāmin saw in the Tham monastery a golden image of Śākyamuni Buddha inside a temple built by Atīsa Dīpaṅkara Śrījñāna in front of the stūpa.

The Nepalese Technique of Casting Metal Images : This technique, which is followed in Nepal throughout the ages, is known as lost wax or cire perdue process. A model is prepared of wax and crystallized juice of the bark of the sale tree in the likeness of the image or design or pattern the artist has in mind. The wax is prepared out of the hive while the honey was emptied of the content. The wax was mixed in a ratio of 2:1 with the half crystallised juice which is used to give resistance powred to the wax while it was being heated. The wax serves mainly as the only substance in the casting of the mould. The modelling is done by hands and then using a delicate instrument like a niddle or a pointed horn of an animal for fine imprints. In the preparation of the model the artist has to twist and add and punch out the wax piece. When the wax model is prepared, it is covered with a clay paste. The wax model is dipped into a thick liquid of smooth clay and cowdung several times and then a plaster of yellow earth mixed with husks is to be applied to it. In the application of plaster care is taken to leave a small hole at the end to allow the wax to flow outside. Then the coating of plaster is allowed to dry and harden so as not to be damaged in handling the wax to be melted. In this process the wax should be retained in the old state. When the plaster outside the wax model becomes hardened and fire-proof, the wax is taken out by melting. This is done by heating the model over fire lit in a locally devised earth pot called ' maka ' or in the mild sun. The fire must be just warming. The sun also should not emit scēching heat. The outer layer is not effected by this kind offi^r due to the mild heat but the inner core of

material made of wax is melted and flown out leaving a cavity in the channel through which the molten liquid passes out. Then the molten metal is introduced into the model retained after the loss of wax through the same exit. Now the model is made of clay plaster which has fully absorbed all the designs and patterns worked by the artist on the wax model. When the molten metal takes its place in the cavity and the liquid metal is crystallised, the mould is undone. There is a process of cooling the mould. Once the warmth gone, the outer crust of the plaster clay is removed. Then a solid image as designed by the artist comes to the notice. 1

MAHĀMAÑJUSŪRĪ (ARAPACANA VĀGISVARA)

MADE OF GILT BRONZE OF THE 14TH CENTURY.

The image is $7\frac{1}{2}$ inches in height. But its pedestal is missing. The Mahā Mañjūsūri is seated in Vajrāsana. He has twelve hands. He wears a crown on his head. He holds with the two main uppermost hands over the crowned head the 'asṭamudrā' over the Viśvavajra. The emblem of the second right hand is missing. The missing emblem on the right second hand should be a book surmounted by a sword. The second hand on the left holds a staff surmounted by the lotus, discus and thunderbolt

1. Regmi, Ancient Nepal, 3rd Ed, PP 303-304 ;

Regmi : Medieval Nepal, Pt. II. pp. 926-27.

in a row. This staff is called ' Pañcakulacihnayuktadanda'. The emblem of the third hand on the right is also missing. This emblem should be an arrow. The emblem of the third hand on the left is also missing. The emblem of this left hand should be a bow. The fourth pair of hands is in ' ādarsamūdra '. The fifth pair of hands exhibit ' Varadamudrā '. The lowest pair of hands is supporting the ' Pindapātra ' in the ' Dhyāna-mudra '. [2] This image is also described in ' Nepalese Art ' by N.R. Banerjee, P. 30 (IV/10)].

STATUETTE IN GILT COPPER OF A BODHISATTVA
VAJRAPANI AND HIS TWO " SAKTIS " OF THE
8TH CENTURY OR EARLIER

This image is a very rare and interesting example of ancient Nepalese art. This image represents a reclining figure of Bodhisattva with his two " saktis " Vajrapānī is seated in the centre of an elongated lotus pedestal in ' Lalita ' attitude. He is reclined slightly towards the left supported by his left hand which is placed straight on the pedestal touching his left thigh. His right palm is placed on his knee which is raised upwards from the pedestal. A lotus stalk rises from his left hand with a flower at the

top which reaches upto the level of his left shoulder. A Vajra or thunder bolt is placed horizontally on the lotus flower. In ornamentation he wears elaborate ornaments of a Bodhisattva. He wears a crown on his head and ear-rings in his ears. He wears armlets and anklets. He wears a thick bangle in his each wrist. He also wears a necklace and chain. The thin double lined sacred thread is extended from the left shoulder to the right thigh. He wears a dhoti which reaches just beneath the knee. Five folds of dhoti which are suspending vertically from the waist-band, cover the generating organ. The belt round the waist is a kind of chain which bears a round object- like flower in full bloom at the centre below the navel. The upper part of his body is bare. Only a fold of drapery is running from his both shoulders through his arms to his thighs. On either side of the central figure there is a reclined figure of his śakti which are diminutive in size. They are seated in the Lalita attitude reclining towards their lord. The śakti on the left exhibit "Nāvaya-mudra" in her right hand and Vyākhyāna-mudra in her left hand. The śakti on the right shows varada-mudra in her right hand. Each holds a lotus stalk on her each hand. Both the śaktis wear ^{all} the ornaments worn by Vajrapāṇi. But their dhotis reach just above the feet. Each of them has a halo round their heads. There is a curved aureole behind them above the heads of the three figures.

On the top of the aureole in the centre there is a head of a garuda who catches a serpent in his each hand. E.B. Havel ^{writes} says " The reclining figure of Vajrapāni , or Visvapāni, with two saktis, is admirable in its movements; while the pose is strongly suggestive of Greek or Roman in fluence, the technical treatment of the figure is altogether Indian ^{Indian} sculpture and painting, P. 48. PL. XIII.]

WOOD ART : Dr. Regmi observes, " Wood carving in Nepal had attained the highest form of art ever attained in the field. No other country can lay a claim to such a high degree of attainment. The carved work on wood is also abundantly found and its numerical superiority is rivalled only by stones. Windows, doorways and cornices, friezes and architraves, struts as well as other kinds of supporting beams of the roofs, beams and columns and individual wood pieces with carving of divine images, are the objects of wood art. " ¹

It appears that Buddhist images in wood existed in Nepal throughout the ages. The Chinese Annals noted that the wooden walls of the houses of Nepal were carved. According to the Tibetan monk

1. Dr. Regmi : Medieval Nepal Pt. II. pp. 929-30.

According to the Tibetan monk Dharmaśvamin, who visited Nepal in about 1226-34 A.D., the Vihāra of Bukham had 'a miraculous image of Avalokiteśvara made of sandal wood, of red colour, in the aspect of a five-year old boy.' The stone inscription of No. 567 (A.D. 1447) in Mubahal, Patan records that a wooden image of Vajrasattvatathāgata was set up in a shrine of Pīṇṭha Mahāvihāra in N.S. 567. According to the otustele in Kathmandu dated N.S. 713 (A.D. 1593) wooden images of siddhimañjuśrī and Halāhala Lokeshvara was installed in Jāmbu nada Mahāvihāra in N.S. 713. An seated image of Vasudhara in wood (15th-16th century A.D.) and a wooden image of Dīpaṅkara Buddha of N.S. 782 (A.D. 1662) from Nepal are now kept in the Nepal National Musum, Kathmandu. A standing image of Amoghapaśa Lokeshvara from Nepal (14th - 15th century A.D.) in polychromed wood (65½ x 18½ inches) and a seated goddess, probably Tārā from Nepal (14th - 15th century A.D.) in polychromed wood (24½ x 14 inches) are now in the Nagli and Alice Heeramanek collection, Germany. The body, head and pedestal of these two images were carved from a single block of wood. Arms of Amoghapaśa were carved and added separately. Forearms and right foreleg of tāṛā were added separately. Traces of painting are visible in both the image. The image of Tārā wears neck-^alace and armlets made of bronze and in laid with crystal.

The wooden struts of most of the Buddhist monasteries and temples in Nepal have wooden images of different Buddhist deities. These wooden images have good modelling and highly skilled carving. They are excellent pieces of wood art. Each of the struts supporting the roof of the ground floor of the main temple of on-kuli Rudravarṇa Mahāvihāra, has a standing figure of different Buddhist deities with crosslegged. There are ten such images in wood in ten struts. The lower most roof of Matsyendranatha's temple in Patan has twenty struts,

each of which has a standing figure of Lokeshvara carved in wood. The Hirannavamsha Mahavihara in Patan has in the struts of its roof the images of standing Lokeshvara (Main-temple), the standing eight images of Astamatrkās (Eastern side, inner) two standing images of Brahmā and Nārāyaṇa (Easter side of building outer). In the struts of the roof of Chusyabaha have the images of stars or constellations as well as the nine Grahas. About the style of sculpture on wood Dr. Regmi says, " The woodcraft follows the same style as that of stone when we consider the art aspect of carved images. All qualities of art found in the sculptures of early medieval period are found in carving on wood. " 1

THE IMAGE OF VASUNDHARĀ (Ht. 2 ft. 5 in.)

SCULPTURED ON WOOD (Fifteenth - Sixteenth Century A.D)

This goddess Vasudharā is seated on a lotus pedestal in the Lalita attitude. She has one head and six hands. In her uppermost right hand she exhibits the " Namaskāra-mudrā ". In her second right hand she holds " Dhānyamañjarī " (the ear of corn). Her third and the lowermost main right hand shows the ' Varada-mudrā '. In her first left hand she holds a Pustaka (book) . Her second left hand holds a " Dhānyamañjarī" and the lowermost main left hand carries a ' Kalasa ' or ' Ghata ' con- and her third and she wears a ' dhoti ' which reaches the leg taining jewels on the lap. just above the feet.

1. Regmi : Medieval Nepal, Pt. II, p 930.

TERRACOTTA ART : The art on terracotta was as highly advanced as the sculptured on stone or wood carving.¹ Occasionally Terracotta is used in places of wood or metal for the sake of economy.

Buddhist images in burnt clay belonging to the late medieval period are available in the different Buddhist monasteries and temples in the Nepal Valley. Inside the main temple of Rudravamna Mahāvihāra there is a large sitting image of Śākyamuni Buddha in clay painted in red colour. Just in front of this large image there is another small sitting image of Śākyamuni Buddha in clay painted in red colour. Although many terracotta images existed in the Licchavi period in Nepal, no terracotta images of the Buddhist deities belonging to the ancient and early medieval periods extant in Nepal to-day.

The Technique of making Terracotta Art Objects :

" A few particular kinds of earth is used for the purpose. There are variously known as masuchā, dyachā and gathechā. Water is mixed with earth and allowed to be soaked into clay. The modelling is done by fingers, and for carving, a delicate pointed chisel like instrument is used. When the image or

1. Dr. Regmi : Medieval Nepal, Pt. II. P. 928 .

pattern is ready, the process of burning starts. All the objects are grouped together, and within a brick structure they are deposited on piles of straw one upon another.

A kind of structure like a brick kiln thus begins to work with fire ^{let} from all around. The burning continues for more than 24 hours. The straw supports also the burden of the clay image at the level, and this happens even after being burnt. The objects become red after the whole process is through. In the middle ages those who worked with terracotta followed this process of moulding and burning.^I"~~2~~

^I 2. Regni, Ibid, #11, P. 929 .

PART II

2. PAINTING.

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As early as the 7th Century A.D. the Chinese spoke very highly of the high standard of Nepalese painting. Hiuen Tsang noted that the Nepalese were much skilled in arts. The Chinese ~~and~~^{he} recorded that the walls of the wooden houses in Nepal were sculptured and painted. This is also evident by the cābelcaitya Insc. of the 5th century A.D. Therefore, it is certain that the painting on the walls of a house in the Nepal Valley was common as early as the 5th Century A.D. But this custom has died down in Nepal in the present day society. Now these wall paintings of ancient times have disappeared from Nepal. Unfortunately, no instance of mural painting or frescoes as belonging to the ancient as well as the early medieval periods is come to light. The earliest available Buddhist wall paintings are found in the walls of the Macchandar Vahal, Kathmandu. The figures of one hundred and eight varieties of Bodhisattva Aval^okitesvara are painted in many colours on the wooden panel surrounding the main temple on three sides. They bear inscriptions in old Newari giving the names of deities. Dr. B. Bhattacharyya writes that these paintings appear to be at least two hundred years-old.¹ Thus the Buddhist frescoes reappeared in Nepal at the end of the late medieval period.

¹ B. Bhattacharyya, *Indian Buddhist Iconography*, p. 125.

However, throughout the middle ages there were Paubhas (Painted banners or scrolls) as well as illuminated manuscripts and wooden manuscript covers, which are preserved from Nepal now in the different libraries and Museums of different countries in the world. The earliest available Nepalese painted banners were discovered at Tun-Hueng and date from A.D. 900 , approximately (Stein, Serindia, IV Pt. L XXXVII, the upper half ¹). These silken Paubhas are the banners of Vajrapāṇi. (Stein, Pl. LXXXVII), Avalokiteśvara and Mañjuśrī (Stein, Pl. L XXXVII). Dated Paubhas again are known from the 14th century onwards. The earliest known Nepalese dated and illuminated manuscript is the MS. *Aṣṭasāhasrikā Prajñāpāramitā* dated N.S. 135 (=A.D. 1015) which is now preserved in the university Library, Cambridge (Add. 1643). There are illustrations on many leaves, throughout this MS. There are also several figures on the insides of the binding-boards. A leaf of this MS. is reproduced in the *Paleographical Society's Oriental series*, plate 32. Dated and illustrated MSS. copied by the Nepalese are known from the 11th century onwards. About the extant ancient Nepalese paintings Mr. S. Levi writes , " The Nepalese is, in fact, a painter as well as a sculptor by instinct. Unfortunately, the works of painter are perishable; nothing, or almost nothing, of the ancient painting has come down to our day. However, there are still illuminated manuscripts of the

1. *Journal of the Indian Society of Oriental Art*, vol-1, No. 2 Dec 1933, *Nepalese Paintings* by ST. Kramrisch, p. 129.

tenth and eleventh centuries The Nepalese convents (Vihāra, bahāl) jealously preserve many ancient paintings which represent either inspiring stories or holy edifices. I have been able to procure some documents of this kind. One of them represents the famous eighty four magicians (Siddhas) who play such a big part in the Tibetan tradition of Buddhist magic. A series of three pictures gives the episodes of Vīrakusa's adventures, an edifying tale interwoven with a story of love, recalling our French tale of " la Belle et la Bête. " Another represents the goddess Tārā, the goddess of salvation, who incarnates compassion and material love." 1

The illustrations of the manuscripts are drawn on the both sides of the two wooden covers as well as on the spaces between lines in the body of the text. Various Buddhist deities are found on the folios themselves as well as on the wooden covers of the MSS. But all the panels are represented on the covers only. Throughout the middle ages this practice was common in Nepal. The kind of the illustration in the manuscript is determined by the subject matter of the text concerned. These illustrations are dedicated to the deity or deities whose manifestations the donors seek to represent. The following dated and illuminated Nepalese Buddhist manuscripts can be taken to provide specimen illustrations of the medieval ages : (1) MS. Aṣṭasāhasrikā Prajñāpāramitā dated N.S. 135 (= A.D. 1015) . [In the possession

I. S. Levi, Arts of Nepal, pp. 62-63, in Indian Art and Letters, VOL-I, No. 2, Nov., 1925.

of the University Library, Cambridge, MS.NO. Add. 1643] ;
 (2) MS. Astasahasrikā Prajñāpāramitā dated 1054 A.D.
 (Illuminations of the eight miracles from the life of
 Buddha are executed on the wooden covers of the MS.);¹ (3)
 MS. Astasahasrikā Prajñāpāramitā dated N.S. 191 (=A.D.1071)
 [In the possession of Asiatic Society of Bengal, MS.No.A.15.];
 (4) MS. Pañcarakṣā dated N.S. 225 (= A.D. 1105) [In the
 possession of the Asutosh Museum of Indian Art, University
 of Calcutta, MS. No. T. 1055]; (5) MS. Nāmasaṅgīti dated
 N.S. 256 (= A.D. 1136) [In the possession of Govt.
 National Library, Nepal, MS. No. 166.]; (6) MS. Astasahasrikā
 Prajñāpāramitā dated N.S. 354 (= A.D. 1234) [There are
 fourteen illustrated leaves. A-part from the illuminations
 of divinities in the middle of each page, both the extremes
 as well as the area demarcated for the holes, through which
 the string passes, are also illuminated with figures of
 divinities and exquisitely designed floral and animal
 motifs.]²; (7) MS. Pañcarakṣā dated N.S. 613 (=A.D. 1493)
 [In the possession of Nepal Museum, MS. No. 16/128] ; (8)
 MS. of A Thyāsepa dated N.S. 677 (= A.D. 1557) [In the
 possession of Dr. D.R. Regmi, Kathmandu, Nepal] ; (9) MS.
 Pañcarakṣā of N.S. 636 (= A.D. 1576) [In the possession
 of Nepal Durbar Library, MS. Catalogue 1, No. 1104] ; (10)
 MS. Pañcarakṣā Dhāraṇī of NS. 776 (= A.D. 1656) [In the
 possession of Nepal Durbar Library, Cat. IV, No. 887] ;

1. The Arts of INDIA AND NEPAL, P.108, No. 119 : The Nasli and
 Alice Heeramanek Collection, Germany, 1967.

2. The Arts of India and Nepal, P.106, No.117, Ibid.

(11) MS. Gunakārandavyūha of N.S. 825 (= A.D. 1705) [In the possession of Dr. Regmi, Kathmandu].

The Paṭbās (Painted scrolls or banners) are hung on the wall of a private chapel or room. They create a religious environment in the place. They are substitutes for frescoes. They are rectangular or square in shape. They are of various sizes. The largest known Paṭbā is 537 inches high X 27.5 inches wide. Generally they are made of canvas or silk. They are concerned with portraiture of divinities as well as with panels depicting scenes from the life of Bodhisattvas and deified heroes. The principal deity is placed in the centre. The size of the main figure is definitely larger than any other representation in the same paṭbā. The subordinate deities are placed round the central one. The celestial beings are represented on the upper section of the Paṭbā, while the human beings are placed on the lower section, where the donors and his or her relations are also represented. If any Avadāna or Jātaka story is to be painted in scenes, the donors are pushed to the corner. The Paṭbā consists of two varieties, Maṇḍala and Paṭa. The form of the Paṭa is a sub-type of the Maṇḍala. The maṇḍala is a very complicated pattern. Within the square or rectangular Paṭbā there is a circle in the ~~centre~~ centre of which is placed the principal deity. But there are much spaces at the top and bottom of the circle. The dated

Paṭbās are known again from the 14th century onwards. They are rare during the 14th and the 15th centuries. But they are found numerous from the 16th century onwards. The following dated Nepalese Buddhist Paṭbās can be taken to provide specimen illustrations of the medieval ages :

(1) The Paṭba of the 13th - 14th century A.D. with the Paṭa of Amitābha surrounded by Bodhisattvas ($8\frac{1}{2}$ feet x 59 inches). [This is in the possession of the Nasli and Alice Heerameck Collection, Germany. It is said that ¹this is the largest of a group of Paṭas (altogether less than a dozen are known) representing perhaps the earliest known Nepali school of Paṭa painting. Stylistically, it is closely related to the manuscript illuminations of the period, which the compositional scheme as well as the iconography seem to have been derived from central Asian wall paintings.] ²

(2) The Paṭbā dated N.S. 439 (= A.D. 1369) with the paṭa depicting the scene of the invocation of Tārā ($28\frac{1}{8}$ x $40\frac{7}{8}$ inches) [This Paṭa is in the possession of the Nasli and Alice Heerameck collection, Germany. In this scene Tārā is being welcomed by priests and attendant Sādhus to the accompaniment of auspicious conch-sounds.] ³

(3) The Paṭbā dated N.S. 607 (= A.D. 1427) with the Maṇḍala of Mahāsaṃvara with his śakti. [Dr. Regmi has a photograph of this Paṭbā through the courtesy of ^{St.} Kramrisch. It is in the possession

1. *The Arts of India and Nepal*, p. 108, no. 121, *op. cit.*
2. *Ibid.*, p. 110, no. 123.

of Stella Kramrisch.] (4) The Paṭbā of N.S. 624 (=A.D.1504) with the Maṇḍala of Vasudharā [In the possession of British Museum; This Paṭbā is reproduced by Stella Kramrisch in the Journal of the Indian Society of Oriental Art. 1933 A.D., Vol. -1, No. -2, P L XXXIX] (5) The Paṭbā dated N.S. 633 (= A.D. 1513) with the Paṭa depicting Vajradhara and the eighty - four Siddhas (Size : 53.7 inches high X 27.5 inches wide). [This is now in the possession of National Art Gallery, Bhaktapur, Nepal]. According to the colophon of this Paṭbā Śaktirāj Siṃha of Yothala Jholanche, Kathmandu, has dedicated this painting (Paṭa), together with another of Vasundharā, for the welfare of his teachers, parents and all living beings.¹ (6) The Paṭbā of N.S. 690 (=A.D.1570) with the Paṭa depicting Mañjuśrī and his śakti. [Private collection, Calcutta, Reproduced by P.C. Bagchi in the Journal of the Indian Society of Oriental Art, 1933 A.D., Vol-1, PL.1] (7) The Paṭbā of N.S. 800 (= A.D. 1680) depicting the Maṇḍala of the Dhyāni Buddha Amitābha. [In the possession of Nepal National Museum]. (8) The Paṭbā of N.S. 837 (=A.D.1717) depicting the story of Pīṇapātravedāna round the Maṇḍala of Dīpaṅkara Buddha. [In the possession of Boston Museum, U.S.A. It is described by Dr. Regmi in Medieval Nepal, Pt.11. pp. 987-88, 998-99]

1. Sakya & Vaidya, op. cit, pp 32-35, No. 16.

It has already mentioned that throughout the ages all arts in Nepal including painting are religious in inspiration and form. Practically nothing of secular art had come to notice in the Buddhist paintings in Nepal. The miniatures in the MSS. were all images of one deity or another. The Panels on the wood -covers of the MSS. also represented scenes^s connected with the worship of the deity as well as scenes^s from the life of Buddha and other deified heroes and also of the various rituals undergone by the donors and their relations. The Buddhist frescoes also followed the principle of the panels on the wood covers of the MSS. in representing scenes in the late medieval periods in Nepal. It is found that the Buddhist art of painting adopted Tantric influence much earlier than other forms of arts.

As regards the Nepalese technique of painting and the method of preparing a picture Dr. D.R. Regni ~~says~~ ^{writes} " The art of painting had kept pace with sculpture and carving on wood in regard to the style of composition; only the medium was different in painting. The painter worked on the canvas which he prepared either on a paper or palm leaves or coarse cloth (Patbā) or plastered walls (frescoe). A mixture of chalk and glue was applied on the canvas and the application pressed again and again with a conch -shell^e prepared the

ground which was overlaid with coating. The glue he made was prepared out of fish, and he used the brush which was made of goat's hair (in the absence of squirrel which is not seen in the Valley). The varnish to apply after the picture in colour was finished came out of the white of an egg and water mixed together¹. He further ^{writes} says about the use of colours , " The Nepalese artists had to use colours which conformed to their representation according to ritualistic pattern described in the texts. They used according to specific canons indifferent shades all available varieties of colours mostly orpiment yellow (haritaki) , white, indigo (nīlā) , black from oilflame (Kajjal) , green, cinnabar red (but not wholly red). All these were colours become conventional in classical painting. The artists in Nepal used the same colours as late as the 18th century. The usual method of preparing a picture was to draw an outline in black, keeping the space vacant, which was later filled with colours to suit the requirement. The background was either sky blue or black or even red " 2

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1. Dr. Regmi : Medieval Nepal, Pt. 11, P. 975.
 2. Dr. Regmi : Medieval Nepal, Pt. 1, P. 625 .

1. MS. *Aṣṭasāhasikā Prajñāpāramitā* (PL) of NS. 191 has the following illuminations : This manuscript is profusely illustrated.

On the inside of each board of the ms. has four figures of Buddha in a seated position. They are represented in the attitude of preaching. Each of them is seated with a devotee on each side. The outside of each board is also richly painted. But its paint has blistered and cracked.

On the first leaf there is a Vignette showing a figure of Buddha in a seated position with the attitude of preaching. He is surrounded by a group of seven disciples.

On the second leaf^{of} the Vignette of the first leaf is repeated slightly differing in details.

On the twelfth leaf there is a Vignette showing a figure of flesh-coloured female. She is squatting on a white carpet and preaching something to a group of four disciples. Two of these disciples are of white and other two are of yellow complexion.

On the eighteenth leaf there is a figure of red coloured female who is standing amidst lotuses. Four devotees are kneeling before her. They are of white, yellow, green and red complexion respectively.

On the thirtyfourth leaf there is a figure of flesh-coloured standing female. She is dressed in the Bengali style in a red sari. On her left side there is a yellow boat with a bull's head for a prow. In this boat a white female is holding an oar and a jar for load. A blue female is sitting amidst lotuses below the boat. On the right side of the central figure there is a temple in which there is a white male figure. Above the temple two fishes are revolving about each other.

On the thirtyseventh leaf there are figures of Buddha with two devotees. A red screen and two chowries are hanging behind them.

On the forty-ninth leaf there is a figure of Padmapāni with four devotees of four different colours.

On the 62nd leaf there is a figure of yellow female who is standing in a plantain grove while in the air celestial beings are flying. Some of the vignettes show monasteries of different ^{kinds} ~~knobs~~. One of them is a white coloured female with ten hands. She has a second head of a blue colour over her head. Others have four or six hands. Some are attended by hideous monsters. In one of the Vignettes Buddha is attended by two white elephants, each of which has eight heads.

On the last page there is a figure of white female with six hands. She wears a tiger skin. There is a two-handed female child on her lap. On this page there are two cariyas in two separate vignettes.

Mr. Stella Kramrisch observes, "The miniatures of MS. A.15 (ASB) are on a higher level. Along with a pale-like stiffening of carriage, the line has preserved the undisturbed largeness and tough flux of Eastern Indian achievement." ² *Journal of the Indian Society of Oriental Art*, vol. 7, no. 2, p. 133.

1. R. L. Mitra, Sanskrit Pradipika Literature of Nepal, Calcutta, 1882, p. 188, no. A.15. The miniatures of this MS. are also described in this book.

2. by R. L. Mitra.

The Paubā of NS 607 depicting the maṇḍala of Mahāsaṃvara with his Śakti: In this maṇḍala of Mahāsaṃvara the god Mahāsaṃvara is represented in union with his śakti. The ground is plain and oval. The rim of the ground is full of scrolls, each like a flame. The god stands on the pedestal in 'ālīdha' pose. The god has seventeen heads in five tiers, which from above contain one, three, three, five, five, respectively. The uppermost head is the principal one. It is black in colour. In the next tier, there are three heads. The central face of this row is half blue (right) and half green (left). The god has eight main hands and sixty-eight additional hands. These additional hands are placed in two tiers forming a circle within a circle. The god holds a bell and a thunderbolt by his two normal hands by which he clasps this śakti in yabyum attitude. In this Union the goddess raised her right hand forward with a vajra. She clasps the god from the back by her left hand. Her thighs are clasped across the waist of the god. The god places his hands on her hips. Her mouth is kissing the mouth of the central face of the god. Only half of ^{her} face is visible.

Four naked divinities and skull cups are occupying the space of the ground at each side. In the upper two sections and bottom of the maṇḍala there are more divinities ^{and} scenes.

The Paubā of No. 837 with the Maṇḍala of Dīpaṅkara Buddha: The top of the maṇḍala is occupied by the five Dhyaṇi Buddhas. They are seated on their cloudy maṇḍala. Each of them is represented with his own usual colour and attitude.

Dīpaṅkara Buddha is seated on the āsana supported by elephants and lions in the centre of the Maṇḍala. The figure of Dīpaṅkara Buddha is painted on a ground of red colour. He has a halo of red colour also. He is surrounded on the outer periphery by the toraṇa and pilasters, which support a three-tier umbrella of diminishing proportions and a summit. The pictures of a horseman, a ram, a lion, and monk are drawn on the pilasters on each side.

Round the maṇḍala of Dīpaṅkara is depicted the story of Piṇḍapātravādāna. The various scenes of stages in the life of Dīpaṅkara are found here. In different scenes is represented the Buddha with aureole accompanied by the monks. Then there are different scenes representing kings, queens, ministers, praying monkeys presenting jackfruit to the Buddha, Buddha's preaching to the deity in a gathering, Buddha's acceptance of dust from a boy's hand, the gift made by the king, etc. The structures of a vihāra, a temple, a part of the palace and dwelling houses are also represented in this panel. In this panel there is a scene representing the Nepalese basket called khamu which is carried in a pair suspended from a pole placed over the carrier's shoulders through the neck. This narrative part of this paubā gives the reflection of the social life of the Nepalese of the age when the paubā is painted.

AN ESTIMATE OF THE NEPALESE PAINTINGS

The art of Nepalese painting in the middle ages had kept pace with sculpture and carving on wood in regard to the style of composition. Only the medium was different in painting.

Regarding the Nepalese Painting Dr Regmi Writes, "As I examine the illustrations I have described from my own study I find that Nepalese painting is marked with characteristics belonging to an advanced art productions. It is perfect in technique, bold in imagination and style and presented a very high standard of aesthetic sense."¹ Speaking of the Nepalese painting A.K. Coomaraswamy observed, "Nepal possesses an important school of painting, which in the same way as the bronzes reflects Indian forms, and has preserved even upto modern times a hieratic style, comparable to that of the Pala and Gujerati Schools in the eleventh century, the distinction of style as between the Bengali and Nepali illustrated manuscripts, is so slight as to be scarcely definable in few words."² According to St. Kramrich the earliest known Nepalese banners (Panbās) were discovered at Tun - Huang and date from A.D. 900, approximately. They are copied from Eastern Indian prototypes from Nālandā and elsewhere. The influence of the Magadhan and early Pāla Schools of painting is found in the different banners

1. Regmi, Medieval Nepal, Pt. 1, p.626

2. History of Indian and Indo-Asian Arts, London, 1917, pp. 145 - 46.

discovered at Tun - Huang.¹

A few dated and illustrated Buddhist manuscripts, which were copied in Eastern India during the reigns of the Pala Kings of Bengal, were discovered in Nepal. The illustrations on palm-leaves and wooden covers of these manuscripts represent the Eastern Indian Paintings. The earliest known dated and illustrated manuscript from Eastern India was copied in the fifth year of Mahāpāladeva of Bengal (circa A.D. 1020). This is a palm leaf MS. *Aṣṭasāhasrikā Prajñāpāramitā*² which has several illustrations chiefly of Buddhas, showing various mudras, etc. both near the beginning and end of the MS and on the binding boards.

Another palm leaf MS. *Aṣṭasāhasrikā Prajñāpāramitā*³ was copied in the sixth year of Mahāpāladeva at Nālandā. This MS has six illustrations in the first two and the last two leaves. Another palm leaf MS *Aṣṭasāhasrikā Prajñāpāramitā*⁴ was copied in the 15th year of Govindapāladeva (12th century A.D.). This MS has three illustrations of Tāntrika deities. The earliest known dated and illuminated Buddhist manuscript copied in Nepal is MS *Aṣṭasāhasrikā Prajñāpāramitā*⁵ dated N.S. 135 (A.D. 1015). The illustrations in the MSS copied in Nepal show the same concept and style of painting as those of the illustrations in the manuscripts copied in Eastern India. Dr. Regmi ^{writes} ~~says~~ that the illustrations in the

1. Journal of the Indian Society of Oriental Art. Vol. I No. 2 1973, pp. 129-33.

2. Camb. Uni Lib. Add. 1464

3. AS Soc. Beng. No. 4713, CS MASB, I, No. 2.

4. Ibid., No. 4489A, CSMASB, No. 7.

5. Camb. Univ. Lib. Add. 1643, CBMC, pp. 151-52.

manuscripts copied in the Eastern India do not betray the least sign of difference in style and conception from those which are found in the manuscripts copied in Nepal.¹ He further writes, "However, it must be admitted that the Nepalese artist did not copy as a second rate imitator of form and style. He had his own ideas to inspire his creations and also a tradition of his own to follow, which conform to Nepalese history and environment."² He also mentions that the illustrations in the MSS of Pala regime in Bengal are in no way different from the illustrations found in the MSS. copied in Nepal. They look so similar that it is difficult to deny the influence of the pala school of arts on the Nepalese painting of the early medieval period.³ Dr. Regmi observes, "The Nepalese art of painting is of a high standard even as art. The Nepalese artist certainly assimilated concepts and experiences of Indian art. But he added also to this assimilation something original born out of his own personality with the result that in some cases Nepalese art excels contemporary Indian art in lineal perspective, colour blend and craftsmanship."⁴ Prof. Nihar Ranjan Ray writes that there is hardly any appreciable major stylistic difference between the illuminations of Bihar and Bengal or Bengal and Nepal at least till as late as the 13th century, and they may conveniently be studied as belonging to the same school.⁵ He further ^{writes} says, "they reveal an already developed form and technique intimately linked with an art practice and tradition that must have carried the earlier

1. Regmi, Medieval Nepal, p. 627

2. Dr. Regmi Medieval Nepal, PT 1, pp. 27

3. Ibid, pp. 619-20

4. Ibid. p. 628

5. History and culture of the Indian People, vol. V, p. 690

tradition of Bagh and Ajanta in an uninterrupted sequence.¹ According to Prof. N. K. Ray the Nepalese painting adopts a different tendency from the 13th century onwards.

The old Nepalese style of painting inspired by the Pala school of painting continued to influence the painting of the late medieval period. This is evident from the fact that the miniatures of the late middle ages bear resemblance broadly to those ^{of} the early medieval period. The influence of Pala school of painting was imprinted to a great extent upon the miniatures belonging to the late medieval period. But the distinction between the miniatures of the two periods can also be made in point of details. Dr. Regmi ^{writes} says, "All that we have said by way of appreciation of the art of painting of the earlier ages will equally apply to the works of the subsequent centuries. The style has remained the same with more or less the same technique holding ground, even if some aspects of the art had suffered in course of time."² But according to St. Kramrisch, "Nepalese painting of the 16th century has no immediate connection with contemporary painting in Bengal. Viewed from work of the 16th century the preceding half millenium or more of Nepalese tendencies of forms the more distinctly outlined."² He further writes, "Nepalese and Tibetan form are distinct throughout the paintings known hitherto. Tibetan motifs occur in traditional Nepalese painting from the 17th century only. Chinese textile patterns appear already in the

1. Regmi, Medieval Nepal, Pt. II p 973

2. Journal of Indian Society of Oriental Art, VOL-I, No. 2, Dec. 1933, Nepalese Paintings by St. Kramrisch, p. 130.

16th century (on cloth borders and ^ascraf of figure of ~~xxx~~ Vasudhārā, Pt. XL)¹ In the 17th century the tibeten tradition of painting either ousted that of Nepāl, or else it invaded it, as, in a paṭa of Gauṭama Buddha of NS 837 (A.D. 1717). According to Dr. Regmi some of the figures of deities were painted in the MS of the late 17th century A.D. ^{and} early 18th century just when the Sino-Tibetan art influence had entered Nepal.² In the 18th century Nepal also received art influence from china.³ In the 16th century⁴ A.D. Rājasthā ^{ni school of} painting had not reached Nepal. But by the end of the 17th century Rājasthāni School painting was already inspiring the Nepalese artists. More Rājasthāni influence is evident from the panel of the Paubā of N.S. 837 with the mandala of Dīpaṅkara. Dr. Regmi observes, " I have no doubt that what ever be the extent of Rājasthāni influence in the panel of the Paubā, it had absorbed the best as far as the same was in keeping with its traditional art form. Realism of Rājasthāni school ^{was} every where evident in the many ^{scenes} ~~senses~~." ⁴

1. I bid, pp. 143-44.

2. Regmi, Ibid. Pt. II, P. 981

3. Ibid, Pt. 11, p. 1003.

4. Regmi, Pt. II, P. 1001

CONTRIBUTION OF NEPALESE ARTISTS TO TIBET IN THE FIELD
OF BUDDHIST ART AND ARCHITECTURE.

Apart from a large number of Buddhist scholars from Nepal residing in Tibet, numerous talented Nepalese artists were engaged in Tibet in works of art and architecture. Tibet enjoyed the advantage of securing the talents of gifted artists and sculpturists from Nepal throughout the ages. Having built most of the famous temples of Lhasa, the Nepalese artists shaped the Capital of Tibet. According to Dr. Regmi, The Nepalese artists were received in Tibet as representatives of the Eastern school of arts. Tibet derived the inspection and technique of art through the medium of the Nepalese artists. The Nepalese art and architectural style had infiltrated into Tibet and dominated the many art and architectural creations of the country, such as the stūpas, temples, frescoes, scrolls and painted leaves of Buddhist manuscripts. Dr. Regmi further states that in Tibet the stūpas and Caityas, pagodas and their painted walls, monasteries and temples with carving in wood and stone - all reveal Nepalese inspiration and craftsmanship.² The architectural style which is now known as the Pagoda style was an importation in Tibet from Nepal. According to the archaeologists the Tibetan form of stūpa with a little exaggeration of the range of umbrella is a copy of the Nepalese prototype of the 12th and 13th Centuries A.D.³ The influence of Nepalese art on Tibet is no less great. The beautiful lamaistic art of Tibet has been produced by Nepalese craftsmen.

According to Dr. Regmi the superstitious school of Tibetan painting

1. Regmi, Op.Cit. Pt.II. Pp. 1002-1003.

2. Dr. Regmi, Ancient Nepal, 3rd. Ed. P. 337.

3. Dr. Regmi, Ibid, Pt.I. P. 632.

owes to origin to the Nepal Valley.¹ Prof. Tucci reproduces quite a good number of painted scrolls of Tibet framed on Nepalese art style². According to P. Brown the best metal figures produced in Tibet are the work of Newar artisans who have emigrated from Nepal in view of the inducement held out to them by the heads of the -- great religious order of Lhasa³. Since the 12th century A.D. a large number of Nepalese artists along with learned Buddhist monks visited Tibet. According to L. Petech during the reign of Anantamalla (1274-1310 A.D.) Nepalese art reached at its highest and penetrated in the Tibetan monasteries and temples.⁴

Prof. Tucci observes : " Although the names of the Nepalese Artists are lost, the eulogies of monasteries and biography of -- Lamas abound in general allusions to makers of statues and painters from Nepal⁵ ". A-ni-Ko, a Nepalese Buddhist artist of royal family who had mastered the art of casting in bronze, was sent to Tibet as a leader of 80 artists from Nepal in 1261 A.D. In 1260 A.D. Gublai Khan wanted to erect a stupa of gold in Lhasa and ordered the Sa-skya abbot P'ags-pa, his spiritual teacher, for building it. At the request of Head Lama of Sa-skya the king of Nepal named Jayabhimadeva collected 80 artists and sent them Tibet with A-ni-Ko as their leader in order to erect a stupa of gold in Lhasa in 1261 A.D. A-ni-Ko worked there for sometime and carried out his task with such a success that Head Lama of Sa-Skya persuaded him to follow him to China.⁶ After A-ni-Ko and his eighty artists followers

1. Regmi, Ancient Nepal, 1969, p.339. 3. P. Brown, Picturesque Nepal.

2. Tucci, Tibetan Painted Scrolls, Pt. II, Pp.331-47.

4. L. Petech, Op.Cit. P.99.

5. Regmi, Op.Cit. Pt. I., P.633.

6. L. Petech, Op.Cit. Pp.235-38; ~~The Arts of India and Nepal,~~

~~P.113, by the Nasir and Alice Heeramaneeck collection.~~

the names of two Nepalese artists in Tibet are heard. One of them is Vanguli who had worked to decorate the Nor-Monastery in Tibet. Another is AK'ora-dsa¹. rGyal ba rdorje aC'an Kan dga'bzañ po, who founded the monastery of Nor or Evam C' Ossde in Tibet in 1429 A.D. imported artists from Nepal to adorn the Chapels. That the artists were from Kathmandu and the style originated from those is evident from two inscribed and dated paintings painted there. The Mahākāla image painted there by Nepali artists². According to Taranatha there were 20 Nepalese artists in Tibet who were carving statues on bronze. They obtained daksinā and not wages. The articles they were offered were chinese cloths, dust, silk, turquoises'. Taranatha further adds that a statue of Jambhala and haloes for seven other statues were being done by the Nepalese artists in his presence³. According to the fifth Dalai Lāma the Nepalese artists Dsyo Ehan, Siddhi, Karsis (Mangal), Dharmadevo, Dsai sin (Iay Singh), Amara Dsa ti (Amarajati), Dse La K'ran K'ra Pa su Tsa were working in Lhasa. Amongst other images, they made one of the Dalai Lāma⁴. In the ancient chapels of Sha-lu monastery in Tibet there are many bronze images originally taken from India and Nepal. On the wall of one of the chapels there are fresco paintings. The names of some of the artists are also inscribed on their works⁵.

1. Tucci, Tibetan Painted Scrolls, Pt.II.(1948).P.277.

2. The Arts of India and Nepal, P.113, by the Nasli and Alice Heeramanek collection.

3. Taranatha P.219,; Regmi, Op.Cit. Pt.I. P. 633.

4. The Biography of the fifth Delai Lama; Regmi, I, P.633.

5. JBORS, Vol-23, Pt.I., P.10.

APPENDIX

APPENDIX I

Buddhist Literature of Nepal

S Ū T R A

NAMES OF MANUSCRIPTS	CHARACTERS	DATES	CATALOGUES
Mahāyānasūtra Ratnaketu- parivartah.	Atiprācīna Guptākṣarah (Madhesīyāk- sarah).		NVPBSP, Vol.-VII. Pt. II, P. 112. Kramāṅkahtr. 737. Viśāyāṅkah 161.
Satsāhasrikā Prajñāpāra- mitā.	Pūrva-Liccha- vilipih.		NVPBSP, Vol. VII, Pt. III, P. 68. No. Tr. 737/101.
Saṣṣahasrikā Prajñāpāra- mitā (Vols. II & IV).		MS. 403 (AD. 1283).	JBORS, Vol. -XXIII, Pt. -I, P. 30.
" (Vol. III)		MS 404.	"
" (Vol. I).		MS. 835 (= 1715A.D.)	NVPBSP, Vol.-VII, Pt. -III, P. 62 No. Tr. 630/93.
Aṣṭaśahasrikā-Prajñāpāra- mitā		N.S. 3 (=A.D. 883).	Wright, P. 224, Add. 1465.
Prajñāpāramitā	Prācīna- nevārī.	N.S. 131 (= A.D. 1011)	Sakya & Vaidya, P. I. No. I.
Bhagavatyaḥ Prajñāpāramit- āyaḥ, Ratnagunasaṅcayahāthā		N.S. 295 (= A.D. 1175)	CEMASB, 10736, (28).
Suvikrāntavikrāmi-parip- rochā or Sāradhadvisahas- rikā Prajñāpāramitā		12th Cent- ury.	CBMC, Add. 1543.
pañcaviṃsatikā Prajñāpāra- mitā Hrdayaḥ.		N.S. 555 (= A.D. 1435).	N.B. PVSP, Pt. II, P. 33 No. dvi. 150/65.
Saptasatīkā Prajñāpāramitā		N.S. 803 (A.D. 1683).	NVPB SP, Pt. III, P. 90, n.pra. 1623/142.
Āryavajracchedikā Prajñāpāra- mitā Sūtra.		N.S. 821.	NVPBSP, Vol.-VII, Pt. I, P. 69.
Pañcaviṃsatī-Sāhasrikā-Pra- jñāpāramitā.		17th or early 18th.	CBMC, Add. 1628.
" " "		N.S. 926 (= A.D. 1806)	Mitra, P.P. 60. No. A. 10.

NAMES OF MANUSCRIPTS	CHARACTERS	DATES	CATALOGUES
Saptasāharikā-Prajñāpāramitā	Nevārī	18th Century	CBMASB, n 44, 97(15)
Astādasa-Sāhasrikā-Prajñāpāramitā			Hodgson's Essay, P.
Prajñāpāramitārdhaśatikā			NVPVSP, Vol. VII, Pt. P.53.
Ekagāthā Prajñāpāramitā.			NVPBSP, Pt. I, P.80.n.
Svalpākṣara Prajñāpāramitā			CSMASB, 10757B(16).
Abhisamayālaṅkāra-nāma Prajñāpāramitopadeśa Śāstrah alias Abhisamayālaṅkāra-kārikā by Mañjūśrī Nātha (Ārya) Prajñāpāramitā Hrdaya.	Nāgara	V.S.1964	CSMASB, 8058(3).
Prajñāpāramitā Mūlahrdaya.			NVPBSP, Pt. II, P.53.
Gaṇḍavyūha Mahāyāna-sūtra Ratnarājah	Licchavi-Lipi.		NVPBSP, Pt. I, P.127 n.tr.737/197.
Gaṇḍavyūhah		NS402 (=A.D. 1282).	JBORS, Vol. -XXIII, P.28.
Daśabhūmiśvara	Gupta-Scripts.		CPMDN, Pt. II, P.248.
Daśabhūmiśvara Mahāyānasūtra.	old Nevārī.		NVPBSP, Pt. I., P.206.
Saddharmapūṇḍarika	Licchavi-lipi.		NVPBSP, Pt. III, P.83, n.
Saddharma-Pūṇḍarika		NS 159 (=A.D. 1039).	CBMC, Add.1683.
Karunā-pūṇḍarika Mahāyānasūtra.		NS 958 (A.D. 1838).	
Laṅkāvatāra	Gupta-Scripts.	N.S.28 (= A.D. 908).	CPMDN, Vol. -I, P.134, N.1647.
Saddharma-Laṅkāvatāra.		N.S.902 (= A.D.1782).	CBMC, P. Add. 1607.

NAMES OF MANUSCRIPTS	CHARACTERS	DATE	CATALOGUES
Kāraṇḍa-vyūha		N.S.170(=A.D. 1050).	CSEH, Vol-1, no.1431.
Kāraṇḍa Vyūha Mahāyānasūtraratnarāja	Prācīna nevarī.		Kaiser Lib.Cat. No.717.
Kāraṇḍavyūha Mahāyānasūtra.	N.S.377(= A.D.1257).		Darb.Lib.Cat.IV. 19
Guṇakāraṇḍa-vyūha.		N.S.938.	NVPBSP, Pt. I, P.128.
Avalokiteśvara-Guṇakāraṇḍa Vyūha.		18th Century	CBMC, Add.1322.
Tathāgataguhyaka Alias Guhya-Samāja.	Old Nevārī	1015AD-1065 A.D.	CSMASB, 8070(64)
Samādhirāja Mahāyāna - sūtra.	Prācīna Nevārī Lipi.		NVPBSP, Vol-VII Pt. III, P.97.
Samādhirāja		N.S.915(= A.D.1795).	CBMC, Add.1481
Lalitavistara		N.S.747(= A.D.1627)	NVPBSP, Vol.VII, Pt. III, P.8.
Laghu-Lalitavistara			CSPMIO, Pt. II, n.7803.
Suvarṇaprabhāsa		N.S.914, (= A.D.1794)	CBMC, Add.875.
Sukhāvatīvyūha Mahāyānasūtra by Mahāvajracārya Ānandagarbha.	Prācīna Nevārī.		NVPBSP, Vol-VII, Pt.-III, P.113.
Āryāpāramitāyā Mahāyānasūtra (ratnaśrāṇḍa)		N.S.710	
Aparimitāyur Nāma Mahāyānasūtra		N.S.760.	CSMASB, 10734 (40).
Āryāmoghapāśana-mahādaya Mahāyānasūtra	Devanāgarī		NVPBSP, Pt. I, P.21, n. IV, P.23.
Maṅgala Mahāyānasūtra			NVPBSP, Vol-VII, Pt. II, P.88

NAMES OF MANUSCRIPTS	CHARACTERS	DATE	CATALOGUES.
Mahāyāna Sūtra Mahāyānasūtra (Amoghapaśahrdāya Mahāyānasūtra).	Nevārī		Kaisar Library. n.200.
Sapta Buddha Sūtra			NVPBSP, Vol-VII, Pt. III, P.87.
Mahāmegha Sūtra. Megha Sūtra.		NS 494 (= 1374 A.D.)	Kaisar Lib. Cat.No. CBMC, Add.1689.
Puñca-Mahā-Rakṣā-Sūtrāni.		N.S.950.	CBMC, Add.1550.
Candrapradīpa Sūtra.		18th Century.	CBMC, Add.867, I, P.4.
Pañcarakṣā Sūtram Mahāmantra-nuṣarīṇī Mahāvidyārāñjī		N.S.216.	L.Petach.
Pitrputrasamāgamana Sūtra.		15th Cent. A.D.	CSMB, 1433.
Rāstrapāla-Paripriocchā.		N.S.781 (=1661 A.D.)	CBMC, Add.1566.
Dharmasamuccayo nāmah Dharmaparyāya by Bhikṣu. Avalokitasīṃha			NVPVSP.Vol.VII, Pt.II, P.3:
Dharmasamuccaya-Dharmaparyāya.		N.S.293 (=A.D. 1173).	Govt. N.L.Nepal, n.153.
Bodhisattva Bhūmiḥ	Nevārī		CEMDN, Vol-II, P.114.
" "		9th Cent. A.D.	CEMDN P.191, Add.1702.
Karmavibhaṅga Sūtra	Nevārī		NVPBSP, Vol.VII, Pt. I, P.91.
Mahākarma Vibhaṅga Sūtra.	Nevārī	N.S.531.	NVPBSP, Vol-VII, Pt. II, P.105.
V I N A Y A .			
Vinaya (in Pali language).	Licchavi		NVPBSP.Vol-VII, Pt. II, P.51.

(1) Akṣāhasnikā - Prajñāpāramitā, (2) Saddharmapundarikā, (3) Lalitavistara, (4) Laṅkāvatāra, (5) Suvarṇaprabhāsa, (6) Gaṇḍavyūha, (7) Tathāgataguhya, (8) Samādhipāṇi and (9) Daśabhūmiśvara — all these scriptures are also designated 'nine dharmas' or 'Vaipulya Sūtras' which enjoy a high veneration in Nepal.

NAMES OF MANUSCRIPTS.	CHARACTERS	DATES	CATALOGUES
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Vinaya Sūtra by Guṇa-
prabha

NS 901
(=A.D.1781)

Wright P.224,
Camb.Uni.Lib.
No.1483.

Mādhyaṃaka Vṛtti by
Ācārya Candrakīrti.

Nevārī

1st half of
14th Centy.

CSMBL, Vol. II,
No.1440.

ABHIDHARMA.

Abhidharmakośa Vyā-
khyā (Sphuṭārtha) by
Yaśomitra.

Devanāgarī

N.S.671.

NVPBSP, Pt. I,
P.8, No. III.
298 (15).

JĀTAKA.

Jātaka-mālā

11th Centy.
A.D.

CSMASB, n.9980
(21).

Jātakamālā

N.S.757 (=
A.D.1637)

CBMC, Add.1415.

Mahāj-jātakamālā

Nevārī

NVPBSP. Vol. VII,
P.101.

Jātakamālā (Vrhat)
By Āryyasūra.

Nevārī

CPMDN, Vol. II,
P.167, No. 111.
295A.

Vrhat-Jataka

N.S.666

Wright, P.224,
Camb. U.L. No.1479.

Supriyasāarthavāha-Jā-
taka.

Devanā-
garī.

V.S.1953

NVPBSP. Vol. VII.
Pt. III, P.117.

Yavana-Jātaka

CPMDN, Pt. I,
P.40, n.1880 ka.

Viśvantara-Jātaka

Hodgson's Essay,
Etc. P.

Sama-Jātaka

-do-

Kinnarī-Jātaka

-do-

Kuśa-Jātaka

Nevārī

Mitra's SBLN,
No. B32.

Suprabhāsarājā Jātaka

Nevārī

Kaisar Lib.
Cat. No.159.

NAMES OF MANUSCRIPTS.	CHARACTER	DATES	CATALOGUES
Manusya Jātaka	Nevārī	V.S.1891 (= 1841 A.D.)	CPMDN, P.140. No.111.260 D. Vol. II.
Susma-Jātaka	Nāgarī		Wright, P.224, Camb. Lib. No. Add 1466.
A V A D Ā N A.			
Divyāvadāna	Pūrva-Licchavi.		NVPBSP., Vol. VII, Pt. I., P.213.
Sudhanu-Kumāravadāna	Nevārī	10th Centy. A.D.	CSMASB, n.9982B, (23).
Divyāvadāna-mātā	Nevārī	11th Cent. A.D.	CSMASB, n.9882A, (22).
Sucandra-Avadāna		N.S.245 (= A.D.1125).	R.L.Mitra's SBLN, No. B.21.
Divyābhojanāvadāna	Nevārī	N.S.385 (= A.D.1265)	CSMASB, n.4758 (81).
Dharmapālavadāna		N.S.386	NVPBSP., Vol-VII, Pt. II, P.2.
Bodhisattvāvadāna Kalpalatā by Mahākavi Pāṇīyāvadāna		N.S.422 (= A.D.1302) N.S.429 (=A.D.1309)	CBMC, Add.1306. CSMASB, Vol-I, n.4773 (26).
Sambūkāvadāna		N.S.547 (A.D.1427).	CBMC, Add.15090.
Avadāna-Sataka		14th-16th Century.	CBMC, 1680.
-do-		N.S.765 (=A.D.1645).	CBMC, Add.1611. P.137.
Piṇḍapātrāvadāna	Nevārī	16th Centy. A.D.	CSMASB, Vol. I, N.4786 (27).
-do-		N.S.776 (A.D.1656).	NVPBSP, Vol. VII, Pt. II, P.51.
Asvaghosa-Nandimukhāvadāna		N.S.805 (= A.D.1685).	CBMC, Add.1635.
Mahāvastu-Avadāna (Mahāvastvavadānam)	Nevārī	N.S.777 (=A.D.1657).	NVPBSP, Vol. VII, Pt. II, P.115.

NAMES OF MANUSCRIPTS	CHARACTERS	DATES	CATALOGUES
Sumāgadhā-Avadāna	Nevārī	N.S. 822	Mitra's SBLN, No. All.
Ratnāvadānamālā		N.S. 923 (A.D. 1803)	CBMC, Add. 1615, P. 139.
Śṛṅgabherī Vratāvadāna	Nevārī	N.S. 848	Mitra's SBLN, P. 231, No. B29.
Kalpadrūma-Avadāna			
Maṇicūdā-Avadāna		N.S. 913 (= A.D. 1793)	CBMC, Add. 874
-do- (in Newari)			NVPBSP, Vol.-VII, Pt. 11, P. 98.
Dīpaṅkara Avadāna	Nevārī	N.S. 1027	Kaiser Lib. Cat. No. 167.
Uposadha-Avadāna		N.S. 919 (=A.D. 1799)	CBMC, Add. 1603.
Deśanīḥayāvadāna		N.S. 919	-do-
Vasundharā-Vratotpa-tti Avadāna		N.S. 923	Mitra's BLN, No. B.
Vratāvadāna-mālā.		18th-19th Centy.	CBMC, P. 50, Add. 1327.
Vira-kusā Avadāna by Anṛtānanda		N.S. 947 (=A.D. 1827)	Mitra's SBLN, No. B16.
Sapta-Kumārikā Avadāna alias Ahorātra Vratānusāṁsā.		N.S. 949	-do- No. B. 24
Bhadrakalpa Avadāna		N.S. 952	CBMC, Add. 1411
Suvarṇa Varnāvadāna		N.S. 963	CBMC, Add. 1341.
Vicitrakarnikāvadāna mālā		N.S. 994	
Sārdulakarnē Avadāna	Nāgara	N.S. 1886	Mira's SBLN, No. D17.
Kuṇṭāvadānam(from Asokāvadāna).		N.S. 1002 (=1882 A.D)	NVPBSP, Vol.-VII, Pt. I, P. 109.
Jātakāvadāna Mālā (Sahajjātaka-Mālā)		N.S. 1015	-do- P. 174.

NAMES OF MANUSCRIPTS	CHARACTERS	DATES	CATALOGUES
Kapisāvadāna		M.S.1958	NVPBSP, Vol. VII, Pt. I, p. 89.
Dvāviṃśatya Avadāna		M.S.1951	-do- p. 221.
Kāśīsundaryavadāna		N.S.1019 (A.D.1899).	-do- p. 108.
Sugata Avadāna		Modern	CBMC, Add.1377.
Avadāna-Sāra-Samuccaya.		-do-	CBMC, Add.1598.
Kalpadrūma-Avadāna-Mālā		-do-	" Add.1590.
Asokāvadāna-Mālā		-do-	" Add.1482.
Sāsa-Jātakāvadāna		-do-	" Add.1473.
Kausīgha-Vīryotsāhanā vadāna		-do-	" Add.1381.
Snātavadāna		Modern	CBMC, Add.1360.
Vicitrākarnikāvadāna			CSEMIO, Pt. II, Vol. 11, n. 7798.
Rāstrapālāvadāna			NVPBSP, Vol. II, Pt. II, p. 151.
Rudrāyanāvadāna			" p. 152.
Bodhisattva-Jātakāvadāna-Mālā			" p. 72.
Subhāsita-Mahāratnā vadāna-Mālā	Nevārī		NVPBSP, Vol. VII, Pt. III, p. 117.
Samanta Cakṣurāvadāna			" p. 92.
Śraṇaktoī Karnavadāna	Devanāgarī	V.S.1954	" p. 75
Viśvantaravadāna			" p. 55.
Avadāna Mālā			NVPBSP, Vol. VII, Pt. I, p. 23.
Caityavratānusaṃsāva-dāna	Devanagari		" p. 166.
Amvaracakra Vartī-samvardadāvadāna	Devanagari		NVPBSP, Vol. VII, Pt. I, p. 21.

NAMES OF MANUSCRIPTS	CHARACTER	DATES	CATALOGUES.
Kārtikāvadāna	N.S.1019		NVPBSP, Vol.-VII, Pt.1, P.21. 104.
Kavitāvadāna			" P. 95.
Mātrposahastijāta-kāvāda			NVPBSP, Vol.-VII, Pt.II, P.124.
Kusāvadāna (in Newari language).	Nevārī	N.S.954	" Pt.I, P.113.
Jyotiskāvadāna			" Pt.I, P.179.
Asokādamanāvadāna			" " P. 31.
Hiranyapānayaavadāna			" Pt.III, P.141.
Manisaulāvadāna			" Pt. II, P.98.
Tīrthānūsmṛtyavadāna			" Pt. I P.203.
Avadānasaṅgraha	Nevārī		" " P.29.
Ajātasātrudamanāvadāna	Devanāgarī		" " P. I.
Dhīmatīparipṛechāvadāna			" " P. 8.
Bodhicaryyāvatārānu samsāvadāna			" " P.69.
Dharmaratnāvadāna			Sakya's BVBGS, P.21, No.15.
MS. Sughoṣa Avadāna			Hodgson's Essay.
Śrī. Vāṣṭīstāvadāna			Sakya's BVBGS, P.21.No.16.
Opakhādhāvadāna			"
Barikāvadāna			"
Sahakopadesāvadāna			"
Sālacakrāvadāna			"
Sarvajñāmitrāvadānam	Devanāgarī		NVPBSP, Pt. III, P.105, No.111, 597(160).
Savaddāvadāna (From Jātakamālā).			No.111, P.107, 645, (163).

NAMES OF MANUSCRIPTS	CHARACTERS	DATES	MANUSCRIPT CATALOGUES.
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KATHĀ (TALE).

Ahorātravratā Kathā (Mixed Newari).		N.S. 660 (=A.D. 1540)	NVPBSP, Vol. VII, Pt. I, p. 49.
Tārābodhaya Utpātā Kathā		N.S. 818 (=A.D. 1698)	CSMASB, n. 4756A (93).
Śrīṅga Ketu Vratā Kathā			Sakya's DVBGS, p. 22, No. 20.
Śrīṅgebherī Kathā		1819 A.D.	CSMB, n. 1449.
Mahāsanvartana Kathā	Old Newari		NVPBSP, Vol. VII, P. II, p. 121.
Caitya Mahātmya			Hodgson's Essay.
Dvāvimśatyāvadhāna Kathā		Modern	CBMC, p. 36, ADD. 1274.
Śiṃhala Sārthavāhana Kathā	Newari		Kaisar Lib. Cat. No. 160.
Kavikumāra - Kathā	Nevārī		Mitra's SBLN, n. 816 C.
Kārtika Mahātmya			Hodgson's Essay.
Sucandragrhapati-Kathā			NVPBSP, Vol. VII, Pt. III, p. 115.
Yasovatīmāsoṇavāsa-Kathā			" Pt. II, p. 136.
Vitarāgaṣṭaka-Kathā			" Pt. III, p. 56.
Lakṣa-Caitya-Kathā (Newari).		N.S. 852	" Pt. III, p. I.
Lakṣapuspārohana-Kathā	Nevārī		" Pt. III, p. 3.
Avadhāna Kathā	"	N.S. 921	Kaisar Lib. Cat. No. 158.
Vasundharāvrata-Kathā		N.S. 1012	" " p. 47.
Purnamāsīvrata Kathā			CPMDH, P. t. I, No. 710 na.
Saccakṛtāṅga-Kathā (Vivabhadra-Vihāra)			

NAMES OF MANUSCRIPTS.	CHARACTER	DATES	CATALOGUES.
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Saccakṛtādāna-Kathā (Viśvabhādra-Vihāra- Caityaśthāpana-Kathā)	Newārī		CPMDN, Pt. I. n. 710 na. P. 79.
Aṣṭamīvrata-mahā Kathā (Aṣṭamīvrata-māhātmya) -with Newārī.		N.S. 962	NVPBSP, Vol. VII, Pt. I, p. 37.
Aṣṭamīvrata-vidhāna- Kathā		Modern	CBMC, P. 15, Add. 900
Uposadavrata Kathā (Aṣṭamīvrata-kathā)		N.S. 959	NVPBSP, Pt. I, P. 79.
Pindapātrāvadāna- Kathā		18th Centy. A.D.	CBMC, P. 120. Add. 1535.

P U R Ā N A.

Svayambhū Purāṇa (Sva- yambhūsamutpatti-Kathā)		N.S. 678 (=A.D. 1558).	NVPBSP, Vol. VII, Pt. III, P. 135.
Svayambhū Caitya Bha- ttāarakoddeśa.		N.S. 744 (=A.D. 1624)	CSMASB, n. 4856B (115)
Laghu-Svayambhū Purāṇa		N.S. 764 (A.D. 1644)	CSMASB, n. 4856B (113).
Gośāṅgaparvata-Svayambhū Caitya Bhattāarakoddeśa by Jayacandra (smallest reduction).		N.S. 916 (=A.D. 1796).	CSPMIO, Vol. II, Pt. 11, n. 7765.
Vṛhat Svayambhū-Purāṇa		N.S. 947 (=A.D. 1854)	CBMC, Add 870.
Madhyama-Svayambhū-Purā- ṇa		Modern	CBMC, Add. 1469.
Svayambhū-Purāṇa-Kalpa.			Hodgson's Essay.
Svayambhū-Purāṇa Tīrtha Māhātmya (in Newārī).		N.S. 996	NVPBSP, Pt. III, P. 136.

K Ā V Y A.

Śiṣyālekha-Dharmakāvya by Candragomin		N.S. 204	CBMC, Add. 1161.
Saundarānanda Mahākāvya by Aśvaghoṣa Mahākavi.	Prācīna Newārī	N.S. 396 (=A.D. 1276). N.S. 509	NVPBSP, Vol. VII, Gov. Reg. 127. Nepal n. 833, Kaiser liv.
Vidagdhamukhamandala [Kāvya-] by Dharmadāsa		(A.D. 1389).	cat. no. 386.

NAMES OF MANUSCRIPTS	CHARACTERS	DATES	CATALOGUES.
Buddha-Caritrakāvya by Aśvaghosa	Very ancient Ben- gali & Ne- wari mixed.	When Ben- gali & Ne- wari mix- ed toge- ther were.	CPMDN, Vol. II, p. 42.
Buddha-Caritra by Nathamala Brahmācārin, a Buddhist mendicant. Sragdharā Kāvya		1755-1767 of Samvat Era.	CSMASB, n. 8201 (118). Mitra's SBLN, p. Hodgson's Essay.
Lokesvara-Sataka Kāvya			-do-
Gautama-Kāvya			-do-
Punja Pratisāha Kāvya			-do-

S T O T R A

Samantabhadra Gāthā	Gupta		CPMDN, Vol. II, p. 248.
Mrgasataka Stuti		NS. 210 (= A.D. 1090)	CSMB, n. 1444
Sragdharā Stotra by Sarvajña-Mitra of Kashmir		NS. 257 (=A.D. 1137)	JBORS, Vol. XXIII. p. 40. Pt. I.
Āryatārā Sragdharā Stotra (Sragdharā).		NS 523 (A.D. 1403)	NVPBSP, Vol. VII, Pt. I, p. 64.
Yathā/gatajñānastūti-1 gāthā	Nepalese	12th Centy. A.D.	CSMB, n. 1445.
Ganapati-Stotra		15th-16th Century.	CBMC, Add. 1672.
Cakrasambara Dandakā- stuti		15th-16th Century.	CBMC, Add. 1697.
Saptabuddha Stotra		18th Centy. A.D.	CSMB, n. 1446.
Naipālīyadevatā Kalyā- napañcaviṃśatikā.		"	"
Aṣṭaṅgyrataviḍhāna.		"	"
Nāmasṭattara-Sataka		N.S. 921 (=A.D. 1801)	CBMC, Add. 1549.

NAMES OF MANUSCRIPTS	CHARACTERS	DATES	CATALOGUES.
Aikajātā Stotra		18th Centy. A.D.	CBMC, P.125 n.Add.1547.
Lōkanātha Sundarāṣṭaka		18th Centy. A.D.	CSMB, n.7817.
Āryatārāstotram (Tārāst- ottara Sataka).		N.S.923 (=1803 A.D.)	NVPBSP, Vol.VII, Pt.I, P.61.
Stuti-Dharma Sānta }		N.S.927	CBMC, Add.1454.
Tārā Ekavīṁsati Stotra		1819 A.D.	CSMB, 1449, 1455.
Sītarā Stotra		1819 A.D.	CSMB, 1449, 1457.
Mahākālāstava Vajravī- ra nāma		1819 A.D.	CSMB, 1449, 1448.
Sragdharā Pañca Buddha Stuti		1828 A.D.	CSPM 10, Pt.II, n. 7818.
Suprabhāta-Stava		N.S.932 (=A.D.1812)	
Dasasata Lokesvara Stotra	Newari		Kaiser Lib.Cat. No.361.
Lokesvara Stotra			CSPMIO, Vol-II, Pt.II, N.7712.

NAMES OF MANUSCRIPTS.	CHARACTERS	DATES	CATALOGUES
Lokesvara Sataka by Vajradatta Ācārya (Kavi)	I Nevārī	I N.S. 640	I NVPBSP, Vol-VII Pt. III, P. 14.
Tārāsata-nāma-stotra	I	I	I " Pt. 1, P. 203
Āryatārāstottrasatanāma Stotra	I Nevārī	I	I Nepal Museum, No. 1616.
Āryatārābhattāri Kāyā-nāma Stottara	I	I	I CSFMIO, Vol-11 Pt. -11, n. 7610
Sataka.	I	I Modern	I CBMC, P. 45., n. Add. 1318.
Vasundharā-Stottara-Satanāma	I	I Mitra's SBLN	I NOB. 49
Vajravairocanīśvarī Stotra	I	I CSMASB.	I CSMASB, (107)
Vāgīśvarī Stotra	I	I	I CPMDN, Vol-1, P. 56, N. 1478ja
Ākṛasambara Stotra	I	I	I CSFMIO, Vol-11, Pt. 11, n. 7712.
Ādibuddha-dvādasaka-stotra by Mañjuśrī	I	I	I " 7807
Ādibuddhasya Mahima Sloka	I	I	I " 7808
Pañcāmnāya sloka	I	I	I " "
Karunāstava (Stotra)	I	I	I " 7811
Rūpastava Stotra	I	I	I " 7811
Āryavelokitesvara Bha-ttārakasya Carapativiracita Stotra.	I	I	I " 7811
Suprabhāta Stava	I	I	I " 7811
Dasapāramitā Stotra.	I	I	I " 7815
Dusaka Tārāstottara Sataka by Bhikṣu Mañjuśrī	I	I	I " 7816

NAMES OF MANUSCRIPTS.	CHARACTERS	DATES	CATALOGUES
Āryāvalokiteśvara-Stotra by Candra Kāntabhikṣu	I	I	I NVPBSP, Vol. VII, Pt. -I, P. 74.
Daśavalastotrādīsaṅgraha (with Nevārī).	I	I	I " P. 208.
Prajñāpāramitā Stotra	I	I	I N.S. 838 I Kaiser Lib. Cat. No. 712.
Caityavarnanagītādi-Str- otrasaṅgraha	I	I	I NVPBSP, Vol. VII, Pt. -I, 165.
Pratīsarā Stuti	I	I	I " Pt. II, P. 55.
Buddhānāmāstōtara Śata- ka	I	I	I " Pt. II, P. 61.
Bauddhadharma-Slokaṅg- raha	I	I	I " Pt. II, P. 75.
Buddha Stotras by Harṣa- deva	I	I	I Kaiser Lib. Cat. No. 175.
Dharmadhātugīta-Stotrā- dīsaṅgraha	I	I	I NVPBSP, Vol. VII, Pt. II P. 1.
Pīṇḍipātraḍāna-gāthā	I	I	I " No. P. 53.
Bhadracārīgāthā	I	I	I " No. P. 85.
Namaskāraikaviṃśati- stotra.	I	I	I " No. P. 9.
Lokapālagītastotrādīsaṅ grah	I	I	I N.S. 971 I " Pt. -III, (=A.D. 1851) P. 12.
Vasundharā stotrādīsaṅ- graha	I	I	I " Pt. -III, P. 49.
Śrī Triratna Gāthā	I	I	I " Pt. -III, P. 74.
Dhāraṇīsaṅgraha Stotra	I	I	I Nepal Museum No. 1614.
Stotra Saṅgraha	I	I	I " P. 130
A collection of 29 Stot- ras, to be taken from the Svayambhū-Purāṇa, Bhadra kalpāvedāna, and Lalitavi- stara.	I	I	I CSPMIO, Vol. II, Pt. -II, P. 1426. No. 7819.

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NAMES OF MANUSCRIPTS	CHARACTERS	DATES	CATALOGUES
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Nirvikalpastūti	Rañjanā		Kaisar Lib. Cat.No.197.
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R I T U A L

Ācārya Kriyāsamuccaya By Mahāmaṇḍalācārya	Mithila Misrita Nevārī	N.S.211, (=A.D.1091)	Kaisar Lib. Cat.No.110.
Kriyāsaṅgraha-Kārikā by Nāgārjuna	Nevārī	N.S.286 (A.D.1166)	NVPBSP, Vol.VII, Pt.I., P.121.
Kriyāsaṅgraha By Kula- datta Mahāpandita	Gomol	N.S.336.	Kaisar Lib. Cat.No.109.
Gapacakravīdhī (Samāja- tantrānusārinī)	Chūjimo	N.S.338. (A.D.1218)	Kaisar Lib. Cat.No.109. P.124.
Khaḍga-pūjāvidhī		N.S.381 (=A.D.1261)	CBMC, Add.1706.
Pūjā-Kaṇḍa	N.S.398	N.S.398 (=A.D.1278)	Wright, P.223, CEMC Add 1412.
Kumārī Pūjā		N.S.400 (=A.D.1280)	CPMDN, Vol.-I, P.46, n.132 Ocha.
Varāṇasā-vidhī	Nevārī	12th Century A.D.	CSMASB, n.9984 (98).
" " Sangraha	"	N.S.971	NVPBSP, Pt.III, P.35, No.IV.3 (55).
Kriyāsamuccaya by Man- juga		N.S.425 (=A.D.1305)	JBORS, Vol.-XII, Pt.I, P.35.
Daśakarmapaddhati		N.S.516	Darb.Lib.Cat.I, No.10764.
Pāka-vidhī in ghaṇṭu		N.S.548.	Govt.Nat.Lib. Nepal, no.395.
Kubjikāpūjā Kumārī Pūjā paryanta		N.S.564	Darb.Lib.Cat. III, n.96'5
Abhisekha-vidhī		N.S.560	CEMC, Add.1691

NAMES OF MANUSCRIPTS	CHARACTERS	DATES	CATALOGUES
Balinālikā		N.S.583	CEMC, Add.1697.
Vajradhātumukhā khyā- nadegurivīdhi	I Nevārī	I N.S.710	I NVPSP, Vol-VII, Pt.111, P.17.
Caitya-Puṅgala	I	I N.S.734	I CEMC, Add.1405
Vā Pravañjāgrahaṇa vīdhi (Paṭaccheyyegu) (vadechuyegu)	I	I N.S.746	I NVPSP, Vol-VII, Pt.11, P.57.
Mañjuvajra haste Pūjā	I	I Nevārī	I Kaiser Lib. Cat.No.141.
Nānāsādhana vīdhāna	I Prācīna Nevārī	I	I NVPSP, Vol-VII, Pt.II, P.12.
Caitya Puṅgava	I Nevārī	I N.S.905 (=A.D.1785)	I Mitra's SBLI, No.B.43.
Gurumandalapūjāvīdhi (with Nevārī).	I	I N.S.979	I NVPSP, Vol-VII, Pt.I, P.131.
Gurumandalanitya Kar- mapūjāvīdhi	I	I N.S.906	I " " P.132
Astamātrkāpūjāvīdhi (Ītāpūjāvīdhi)	I	I N.S.968	I " " P.35
Koṭāsyāmahārahasyasin- durārcaṇa	I	I N.S.922	I " " P.117
Vīdhi (Tāhṣīn) apūjā- vīdhi) with Nevārī	I		
Ganacakravīdhi dhūmām gārīpūjāvīdhi	I	I N.S.972	I " P.124
Candamahāroṣanādhyāna pūṣācārananītyapūjā- vīdhi	I	I N.S.973	I " P.151
Ācārya Kriyā Samuccaya by Mahāmandalācārya Jagaddarpaṇa	I	I N.S.783	I Cat.Nat.Lib. Nepal Cat.77, n.92/8.
Nāga-Pūjā	I	I	I CEMC, Add.1417.
Cakra Sambara-Valīvīdhi		I 17th Century A.D.	I CSMASB (100)

NAMES OF MANUSCRIPTS	CHARACTERS	DATES	CATALOGUES
Bali Pūjā or Cakra Pūjā	Ø	I 17th Century A.D.	I CSMASB CBMC, Add-1609.
Vāgīśvara-Pūjā	I	I 17th-18th Century	I CBMC, Add-1271
Mañjughosa-Pūjāvidhi	I	I 18th Century A.D.	I CBMC, Add-1424
Amoghapāsa -Lokesvara-Pūjā	I	I "	I CBMC, Add-1423
Dharma Pūjā vidhi by Raghunandan	I	I 19th Century	I CSMASB, P. n.5488(117).
Bhīmasēna-Pūjā	I	I Modern	I CBMC, Add-1334.
Godasamānasībhāva Cakra (a priestmanual).	I	I "	I CSMASB, n.10741 B(110)
Ganacakraniyyamavidhi (with commentary)	I	I	I NBPESP, Vol-VII, Pt. I, P.123.
Chrtaprasānavidhi	I	I	I " P.144.
Cīvaravastratyāgavidhi	I	I	I " P.163.
Caṇḍamahāroṣaṇasya purāṣa-carānavidhi	I	I	I " P.152.
Gṛahavāratithinakṣatra-sāntividhāna	I	I	I " P.146.
Astamīvrataādividhi (Bauddhādīkṣāntargatā)	I	I	I " P.37.
Ācārya Karma	I	I	I " P.53.
Ādikarmavidhi by Subhākaratatakara gupta	I	I	I " P.49.
Karmādhikāravidhāna Catuspīthatantrodhṛta-yogāmbaṇavidhi	I	I	I " P-91 P.155.
Akṣesūtrāpratīsthāvidhi	I Nevari	I	I NVPVSP, Pt. I, P.1, n. III-693/1

NAMES OF MANUSCRIPTS	CHARACTERS	DATES	CATALOGUES
Bauddhasāstriyadikṣāvī- vidhi(with Newari)	I Nevārī I		I NVPBS Pt. II, P.76, n. IV-78/124
Mahākālapūjāvidhi (Samā- ṣiptā)	I " I		I " " P.109, n. IV.1035/155.
Pāñcābhīṣekavidhi (with Newari)	I " I		I " " P.37, n. N.1034/65
Bauddhamāṇḍaladevatānā- māni Pūjāvidhi	I Bhujav- ala I		II " P.75. n.1-1697 Kha ² /122
Prāyaścītavidhih Saucā- raśca	I Nevārī I		I " P.57, n.1.1103/97.
Dhūmāṁgārīpūjāvidhi	I " I		I " P.8, n. N.1030/15.
Lakṣaśaṭtyavidhih Dīpa- karaṇimantṛaṇa Pūjāvidhi	I " I		I " Pt. III, P.2, N. IV.1032/3
Vajravārāhīrahasyārcana- vidhi	I " I		I " P.26, n.111.693/36.
Vajravārāhyarcanavidhi	I " I	N.S.849	I " P.26, n. IV.1033/28.
Valimālāvartutā Kārayaj- ñavidhi	I " I		I " P.34, n. IV.1032/52.
Varṣāpaṇavidhisāṅgraha	I " I	N.S.971	I " P.35, n. IV, 3/55.
Vasundharāvratapaddhati	I " I		I " P.48, n. IV, 953/74.
Śīrāhutividhi	I " I		I " P.69, n. IV, 1033/105.
Śrāddhavidhi, Asthipravā- havidhi (with Ne)	I " I		I " P.73, n. IV.7033/111.
ŚrīGaṇeśavratavidhāna	I " I		I " P.74, n.111, 270/113.
Soḍaśapīṇḍavidhi	I " I		I " P.76, n. IV.1034/120
Saṅkṣiptābhīṣekavidhi by Mahāpaṇḍitācārya Vāgīś- vara Kīrti	I Bhūjimo I	1167-1174 A.D.	I " P.77, n.111.387/122.

NAMES OF MANUSCRIPTS.	CHARACTERS	DATES	CATALOGUES
Saṅkṣiptalokācārasarva-saṅgraha (with Ne)	X Nevārī	X	X NVPBS, Pt.-II, P.78, n. IV.1033/123
Saṅkṣiptadevapratiṣṭhā-vidhi (with Newari)	X "	X	X " " P.77, n. IV.1033/121
Sthavirābhiṣekavidhi Ācāryābhiṣekavidhi	X "	X	X " " P.131, n. IV.1032/204.
Hārtipūjāvidhi	X "	X	X " " P.141, n. IV.1034/221.
Herukapuraścaraṇavidhāna	X "	X	X " " P.141, n. IV.1030/223.
Cakrasambhara-Pūjāvidhi by Kalaham/sakumāra	X "	X	X Nepal. Nat. Lib. Cat., P.40. n.217/44.
Varṣakriyā	X	X	X Sakya's BVVGS, P.26, No.48.
Daśakriyāvidhi (Hiraṇya-mālā)	X "	X N.S.740	X Nepal Nat. Lib. Cat., P.84, n.279/
Daśakriyāvidhāna	X Bhujavala	X	X NVPBSP, Pt.-I, P.205, n. I-1697 ka2/289
Tricakrasamvarapūjāvidhi	X Nevārī	X	X " " P.204 n. I, 1690/287
Mahāsamvarasaparikaramaṇḍa- lārcana-vidhi	X "	X	X " Pt.11, p.120, n. IV.22/167.
Yamārisaṅkṣiptapūjāpaddha- ti	X "	X N.S.746	X " " P.135. n.111.44/184.
Rajaprabhāmaṇḍalopasamī Chāravidhi	X "	X N.S.746	X " " P.148. n. I.1092/200
(Daśābhiṣekādividhi)			
Saptasahasrādika Pūjāvidhi	X "	X	X NVPBSP, Pt.-III P.93, No. IV.1034 (1450).
Vajrayoginīśādhana-mālā Vajrayoginīstotra	X "	X	X Kaiser Lib. Cat. No.139.
Kubjikāmate Trikāta Pūjāvidhi	X "	X	X " " Cat. No.740.

NAMES OF MANUSCRIPTS	CHARACTERS	DATES	CATALOGUES.
<u>D H A R A N I.</u>			
Pañcarakṣā		N.S.16(=A.D. 896).	Wright, P.227,
"		1054 A.D.	CBMC, Add.1588.
Uṣṇīṣavijayānāmaka Dhāraṇī	Prācīna Ne	N.S.88(=A.D. 968)	NVPBSP, Pt.-I, P.80.n.111. 359/111.
Vasundharādhāraṇī	"		" Pt.111. P.46.n.I.1076/67
Vasu-dhāraṇī or Vasu-dhārā Dhāraṇī		Early 13th Cent.	CSMASB, n.10761 (65).
Āryavasudhārānāma Dhāraṇī	Raṇjanā	N.S.425(=A.D. 1305)	NVPBSP, Pt.-I, P.70.n.IV.943/89
Sanmukhīnāma Dhāraṇī		14th Century A.D.	CSMASB, n.9987 (47)
"		N.S.696(=A.D. 1576).	CBMC, Add.1355.
Āryāparamitāyurmahāyānasūtrādi	Raṇjanā	N.S.713	NVPBSP, Pt.-I, P.74.n.II.212/98
Dhāraṇīsaṅgraha			
Saptavara Dhāraṇī (grahamātrkānāmaka Dhāraṇī)	Raṇjanā	N.S.776	" Pt.-III, P.88.n.IV.887/136
Saptavaradhāraṇīnāma Saṅgīti.		N.S.625	Darb.Lib.
Aparimitāyur-Dhāraṇī.		N.S.778(=A.D. 1659)	CBMC, Add.1385
Durgatiparisodhana Dhāraṇī.	Raṇjanā	N.S.803(=A.D. 1683)	NVPBSP, Pt.-I, P.214.n.III, 326/307.
Mahāsaṃvara-Hṛdaya-Dhāraṇī		17th Century A.D.	CBMC, Add.1546-2
(Āryasrī)-śhīmasenanāma-dhāraṇī		N.S.884(=A.D. 1764)	CSPMIO, Vol.11, Pt.II, n.7730
Prajñāpāramitā-Hṛdaya-Dhāraṇī		18th Century A.D.	CBMC, Add.1554.

NAMES OF MANUSCRIPTS	CHARACTERS	DATES	CATALOGUES.
⁶ [Mahā] Pratyāṅgirā [Dhāraṇī]		N.S.937 (=A.D.1807).	CBMC, Add.1348.
Mahāpratyāṅgikā Dhāraṇī	Nevārī	N.S.947	NVPBSP, Pt.11. P.109 n.III. 558/157.
Caṇḍamāhāroṣaṇagutikā- mantra Dhāraṇī.	Nevārī	N.S.1006	NVPBSP, Pt.I. P.150.n.IV. 1030/223.
Pañcaviṃśatikā-Prajāpā- ramitā Hṛdaya [Dhāraṇī]			CBMC, Add.1164.2
Kālacakra-Mantra-Dhāraṇī		Modern	CBMC., Add.1552.
(Āryaśrī)-Vajravīramahā- kāla-mantrārāja Hṛdaya Dhāraṇī.			CSEMILO, Vol-11, Pt.11, n.7731.
Abhayaṅkarīnāma Dhāraṇī	Nevārī		NVPBSP, Pt.I, P.8.n.111.782/13
Ugratārāekajātānāma Dhāraṇī	Devanāgarī		" " p.76.n.IV.873/104
Cintāmaṇīnāma Dhāraṇī	Nevārī		" " p.163, n. IV.1034/243
Dhvajakeyūranāma Dhā- raṇī	Raṅjanā		" Pt.II, P.9.n.N.127/17
Nairātmaḡuhyeśvarīnan- traṇāma Dhāraṇī	Nevārī		" " P.15.n.N.1033/29
Pañcabuddha Dhāraṇī	Nevārī		" " P.19.n.N.346/37
Sākyamuni Dhāraṇī.	"		" "
Pañcarakṣāmentro Dhāraṇī	"		" " P.31 n.IV.1028/63
Pratyāṅgirāsvaḍeḥasarva- rakṣādi Dhāraṇīsaṅgraha	Devanāgarī		" " P.55 n.I.1411/93
Mandalūparivarta Dhāri- nī (Meghasūtrāntargatā)	Nevārī		BVE ⁸ SP, Pt.11. P.101, n. IV. 1031/149

NAMES OF MANUSCRIPTS	CHARACTERS	DATES	CATALOGUES.
Mahāpratisarādi Dhāra- ṇīsaṅgraha	Nevārī		BVPBSP, Pt. 11. P. 109, n. IV. 1021/ n. 239/156
Moṅgha Dhārāṇī (Surake- tunāṇī)	"		" " " P. 132, n. IV. 4/178
Vijayavāhīnī Dhārāṇī	"		" Pt. 111. P. 53, n. IV. 22/82.
Vajrayoginī, Isvari Nai- rātma Guhyesvarī Mantra Dhārāṇī			CBMC, Add. 1164.3.
Vajravārāhīhrdayaman- trādi-Dhārāṇīsaṅgraha	Nevārī		BVPBSP, Pt. 111. P. 26, n. 111. 782/37
Dhārāṇī Saṅgraha	"	1722-1736 A.D.	" Pt. 11. P. 6, n. IV. 315/10
Bṛhad Dhārāṇīsaṅgraha by Aśvaghosa	"		" " " P. 64, n. III. 641/104
Dhārāṇīsaṅgraha, a coll- ection of 114 dhārāṇīs.		1819 A.D.	CSBL, Vol-11, P. 259, 1449 (1-140).
Nānā Dhārāṇī Saṅgraha (a collection of 102 Dhārāṇīs)			Nepal Nat. Lib. Cat, P. 88, n. 31.
Vṛhad Dhārāṇī Saṅgraha, a collection of 411 dhārāṇīs.			CPMDN, Vol-11, P. 244, App. A.
Vasudhārānāma Dhārāṇī- parisūtra		N.S. 814	CSMASB, Vol-1, No. 4836 (43).
Ārya Durgatī Dhārāṇī- parisūtra.		N.S. 845	" " " No. (41).
Dhārāṇī-Mantra-Saṅgraha	Nevārī		Mitra's SBLN, P.
Māricī Nāma Dhārāṇī	Nevārī		Mitra's SBLN, P. 174, No. B. 4.
Parnasaverināma-Dhārāṇī	"		" " P. 176, No. D. 4.
Vajravidāraṇa-nāma- dhārāṇīhrdayopahṛdaya	"		" " P. 269.

NAMES OF MANUSCRIPTS	CHARACTERS	DATES	CATALOGUES
Nāmasaṅgīti Dhāraṇī	Raṅjanā	N.S.624	Nepal Museum, No.1607.
Ekajātā Dhāraṇī	Nevārī		Kaisar Lib.Cat. No.339.
Śrī Kāṅkīrṇa Dhāraṇī			Sakya's BVVGS, P.23, No.33.

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T A N T R A S.

sarvakulatatva Siddhi- vidhi Vistara Tantra	Gupta Scripts		Nepal Kaiser Lib. Cat.No.143?
Bhagavatyaṅgāḥ Svedāyāḥ Yathālabdha Tantra rājah.	Prācīna Nevārī	N.S.144 (=A.D.1024)	NVPBSP, Pt. II, P.79, n.111. 359/129.
Nagā ^{raja} ṇiyatīyoga Tantra by Śrī Nāgarjuna	Prācīna Nevārī	N.S.165 (=A.D.1045)	" " P.II. n.III.715/21
Dhvajāgra Keyūrahadaya Tantrarāja.	"	N.S.221 (=A.D.1101)	" " P.8. n.III.715/16.
Damanaka Mahārakṣā Tan- tra		N.S.371 (=A.D.1251)	CSMASB, Vol-I, n.9971(83).
Sādhana-Mālā-Tantra		N.S.287 (=A.D.1167)	CBMC, P.174. n.Add.1686.
Manthāṇa Bhairava Tan- tra		N.S.306 (=A.D.1186)	Darb. Lib. Cat. II, n.218. I.
Mahāmanthāṇa Bhairava Tantra	Pacuto	N.S.300	Kai. Lib. Cat. No.592.
Kālacakra Tantra		N.S.310	JBORS, VOL-XXI, Pt. I., P.35.
Niṣpanna-Yogāmbara Tantra (=Niṣpanna Yogā- valī by Abhayākara Gupta).		N.S.356 (=A.D.1236)	Nepal Nat. Lib. n.6904.
Damanaka Mahārakṣā Tantra		N.S.371 (=A.D.1251)	CSMASB, Vol-I, n.9971(83).
Siddhanta Mahātan- tra			

NAMES OF MANUSCRIPTS	CHARACTERS	DATES	CATALOGUES
Siddhaikavīra Mahātanta	Maithila	Saka-1189 (=A.D.1267).	NVPBSP, Pt. III, P. 110, n. 111. 365/170.
Abhidhānottara (Tantra)		N.S. 418 (=A.D. 1298).	CSMASB, Vol. I, n. 10759 (58). -
Abhidhānottara Tantra	Nevārī		Kaisar Lib. Cat. No. 403
Abhidhānottara Alias Avadāna-Stotra Tantra	Nevārī	N.S. 805 (=A.D. 1685)	Mitra's SDLN, P. I. No. D. 26.
Abhidhānottaram/ Nāma Mahātanta (Samvaraguhyātīrahasya)	Nevārī	N.S. 761 (=A.D. 1641)	NVPBSP, Pt. I, P. 14, n. 111202/17
Ekallavīra Canda Mahāro- sana Tantra.		N.S. 435 (=A.D. 1315).	CSMASB, Vol. I, n. 9965 (85).
Ekallavīra Tantra	Nevārī	N.S. 974	Nepal Nat. Lib. Cat. P. 18, n. 172/15
Kṛṣṇa Yamārī Tantra		N.S. 500 (=A.D. 1380).	CSMASB, Vol. I, n. 9964 (91).
Horuka Tantra (Sambaro- daya).	Nevārī	14th Centy. A.D.	CSMASB, Vol. I, n. 9986 (60).
Vajradāka - Tantra	Nevārī	14th Century A.D.	CSMASB, Vol. I, n. (72).
Mahākāla Tantra		N.S. 523	Mitra's SDLN, P. 172 No. B4.
Brhatkālottera Tantra		N.S. 538	Nepal Nat. Lib. n. 778.
Vidyādhara Vinoda Tantra	Nevārī	566 A.D. 1446.	NVPBSP, Pt. -111, P. 53, n. 111, 693/ 83
Vajravārāhīkalpa Tantra	Nevārī	737 N.S. 1617 A.D.	" " P. 23 n. IV, 17/31.
Kunārṇava Tantra	Nevārī	N.S. 771	Kaisar Lib. Cat. No. 292
Hevajra Tantra	Nevārī	N.S. 775	" No. 126

Sarvatāntrānīdāna	Nevārī	N.S. 776 (A.D. 1656).	Kaisar Lib. Cat. No. 12E.
Catuhpīṭha Tantra	Nepalese hand	11th Centy. A.D.	CBMC, Add. 1704, P. 197.
Yoginīsañcāra Tantra	Nevārī	N.S. 650	NVPBSP, Pt. 11, P. 144, n. 1V. 20/198.
Catuspīṭha Mahātantra	Nevārī	N.S. 265/- (A.D. 1145)	Nepal Nat Lib. - Cat. P. 46, n. 37
Sambarodaya Tantra	Nevārī	N.S. 962 (=A.D. 1842).	Kaisar Lib. Cat. No. 576.
" " (Heru- kā Tantra)	"	N.S. 788	NVPBSP, Pt. -III, P. 100, No. 111. 303 (155).
Samputodbhava Mahātantra Rāja.	Devanāgarī		" " No. 11. 371 (154).
Vajrāvali Tantra By Abhayākara Gupta		N.S. 202	NVPBSP, Pt. III, P. 30. CPMDAT Pt. -II, P. 20, n. XII, 3600.
Pañcaraksā Tantra	Bhūjimo	N.S. 599	Kaisar Lib. Cat. No. 566.
Dākārnava Mahāyogina Tantrārāja	Nevārī	N.S. 824	Nepal Nat. Lib. Cat. P. 59, N. 198/58
Vajravārāhi Kalpa Tantra	Nevārī	N.S. 930	Kaisar Lib. Cat. No. 65
Karavīra Tantra	Nevārī	N.S. 932 (1812 A.D.).	Wright, P. 224, Add. 1472.
Hevajra-pākinījāla Sam- bara-Tantra.		N.S. 962 (=1842 A.D.).	CBMC, Add. 1340.
Dākārnava Tantra.	Nevārī	N.S. 983	NVPBSP, Pt. I, P. 183, n. N 8/264.
Caturvīṃsatipīṭha Tantra		V.S. 1954	" " P. 154, n. 111. 602/230.
Kalparāja Mahātantra		V.S. 1955.	NVPBSP, Pt. I. P. 93, n. 111. 594/ 130.
Nairātma Tantra (Nairāt- māyoginī) Tantra.	Devanāgarī	N.S. 1015	" Pt. II. P. 15, n. 111. 243/ 30
Dākinīgubhāṣanaya Sādhana			

NAMES OF MANUSCRIPTS. | CHARACTERS. | DATES | CATALOGUES.

pākṣiṅguhyasamaya sādhanamālā-Tantrarāja by Indrabhūti.	Devanāgarī		NVPBSP, Pt.-I, P.189, n.111. 719/270.
Yoginījāla Sambara Tantra	Nevārī		NVPBSP, Pt.11, P.144, n.IV. 20/197.
Yoginījāla Mahātāntra			" " P.142. n.111.667/196.
Vajravārāhī Dvādaśa Tantra			Mitra's.
Āryamāyājāla Sodasasahasrika Malāyoga Tantra.			CSPMIO, Vol.-11, Pt.11, No.7.
Vajrakrodharāja Tantra.			
Paramesvara Tantra.			CBMC, Add.
Wodiyāna Tantra			CSPMIO, Vol.-11, Pt.7740.
Caturyoginīnirdeśa Tantra.	Nevārī		NVPBSP., Pt. I, P.163, n.101. 523/289.
Jñānodaya Tantra	Devanāgarī		" " P.181 n.111. 658/253.
Mañjuśrī Jñāna Tantra			NVPBSP. Pt.11. P.88n.111.303/138.
Mañjuśrīyākhyā Vajrabhairavayoga-Tantra.	Nevārī		NVPBSP. Pt.11, P.87, n.IV.19/136.
Guhyasiddhādī Tantra by Indrabhūti	Nāgara		Wright, P.224, Add.1470.No.488.
Guyāti Guhya Tantra	Nāgarī.		" "No.491.
Yoginīsamcāra Tantra	Nevārī		" "No.486.
Kurukuttā Tantra	Nevārī		" "No.473.
Herukābhīdhāna Tantra	Nagarī.		" "No.410.
Amoghapāsa Tantra			NBEGS of Sakya, P.22.No.17.
Pitrkalpa Tantra.			Sakya's NBEGS, P.24, No.36.

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Hiranyamālā Tantra.

Kaiser Lib.
Cat. No. 568.39.

Jñānodaya Tantra.

" "
Cat. No. 45.

Hayaṅgrīva Tantra.

" "
P. 25, No. 49.

Subhāvagāthā Tantra.

" "
No. 50.

Samvarāgama Tantra.

" "
No. 51.Āryamañjūsī Mūla-
kalpa Tantra.

P. 26, No. 62.

Māyājāla Tantra

" No. 57.

Tantrarāja Rahasyakalpa

" P. 25, No. 55.

Durgatiparisodhana
Samādhi-Tantra

Nevārī

Kaiser Lib.
Cat. No. 577.

Pranodya Mahāyāga Tantra.

Paramārtha Sevā Tantra.

Pindī Krama Tantra.

Sampūtoḍbhava Tantra.

Buddha Kapāla Tantra.

Yogāmbara Tantra.

Dākinī Jāla Tantra.

Sukla Yamāri Tantra.

Kṛṣṇa Yamāri Tantra.

Pīta Yamāri Tantra.

Rakta Yamāri Tantra.

Vasantatilaka Tantra.

NAMES OF MANUSCRIPTS.

Syāma Yamāri Tantra.
 Kriyā Saṅgraha Tantra.
 Kriyā Kāṇḍa Tantra.
 Kriyā Sāgara Tantra.
 Kriyā Kalpa Druma Tantra.
 Kriyārnava Tantra.
 Kriyā Samuccaya Tantra.
 Sādhana Saṅgraha Tantra.
 Sādhana Ratna Tantra.
~~Sādhana Ratna Tantra.~~
 Sādhana Parikṣā Tantra.
 Sādhana Kalpalatā Tantra.
 Tatva Jñāna Siddhi Tantra.
 Jñāna Siddhi Tantra.
 Guhyasiddhi Tantra.
 Udyāna Tantra.
 Nāgarjuna Tantra.
 Yogapīṭha Tantra.
 Pīṭhāvatāra Tantra.
 Vajravīra Tantra.
 Vajrasatva Tantra.
 Mārīci Tantra.
 Vajradhātu Tantra.

NAMES OF MANUSCRIPTS.

Vajradhātu Tantra.
 Vimalaprabhā Tantra.
 Manikarnikā Tantra.
 Sampūta Tantra.
 Marma Kālīka Tantra.
 Bhūta Dāmara.
 Yoginī Tantra.
 Yogāmbharapīṭha Tantra.
 Uddāmara Tantra.
 Vasundharā Sādhana Tantra.
 Kriyāsāra Tantra.
 Yamāntaka Tantra.
 Mañuśrī Kalpa Tantra.
 Tantra Samuccaya Tantra.
 Kriyā Vataṇṣa Tantra.
 Tantrasloka Saṅgraha.
 Hayagrīva Tantra.
 Saṅkīrna Tantra.
 Jñānodaya Tantra.
 Nāmasaṅgīti Vyākhyā Tantra
 Tārā Tantra

S Ā D H A N A S .

<u>NAMES OF MANUSCRIPTS.</u>	<u>I CHARAC- I</u>	<u>DATES</u>	<u>I CATALOGUES.</u>
	<u>TERS</u>		
Sādhana Mālā		N.S.226 (= A.D.1166).	Wright, P.226 No.Add 1648.
Vajrayoginī Sādhana (Sāvarapāda Kramīyam)	Nevārī	N.S.274 (A.D.	NVPBSP, Pt.III, P.18nII693/29.

NAMES OF MANUSCRIPTS	CHARACTERS	DATES	CATALOGUES
Māricīmukhaya Sādhana	Nevārī	N.S.261	NVPBSP, Pt.-II, P.128, n.IV.1035/ 175.
Yogāmbara Sādhana		N.S.235 (= A.D.1115)	JBORS, Vol.-XXIII, Pt. I, P.46.
"	old Nevārī		CEMDN, Vol-11, P.52, n.111 366A.
Yogāmbara Kalpa Sādhana		13th Year of Vignapala (Barb Lib.Cen. Pt.II.	NVPBSP, Pt. II, P.137, n.111-366/ n.I.1697 Khad-191. /187.
Yogāmbara Sādhana Vidhi	Nevārī	N.S.991	" " P.139, N.IV.954/191.
(Catuspītha Tantroddhṛta Yogāmbara Vidhi)			
Yogāmbara Sādhanopāyikā By Acārya Amṛtāvajra.	Bhujavala	13th Yr.of Vignapala	NVPBSP, Pt.-II, P.141, n.III.366/ 194.
Kurukullā Sādhana	Nevārī		Nepal Nat.Lib. Cat.P.22.
Cakrasambhara Sādhana by Kalahāṇsakumāra			CSMASB, Pt.-I, n.4752(101).
Candamahāroṣaṇa Sādhana		M.S.963 (= A.D.1843)	CSMASB, Pt. I, P. n.10741A(88)
Mañjuśrī Sādhana			CEMDN, Pt. P.121, n.1263ta.
Sādhana Samuccaya		N.S.336 (= A.D.1216)	N.S.336 (= CBMC, Add.1648.
Dākinīghṛhyasamaya Sādhana	Nevārī		NVPBSP, Pt. I, P.188, n.111, 623/269
Dākinī Sādhana			NVPASP, Pt. I, P.194, n.I:1697 Ka2/272
Madhya Yogāmbara Sādhana	Bhujimo Bengali		" Pt. II, P.140, n.111, 366/193. Kaiser Lib.Cat.No. 243.
Mahācīnamate Tārā Sādhana			

NAMES OF MANUSCRIPTS	CHARACTERS	DATES	CATALOGUES
Sādhanaś	Nevārī	17th Century	CSMASE, Pt. I. n.10764 (112).
Jamūhala Sādhana Saṅ- graha By	Nevārī		NVPBSP, Pt. I, P.169, No. IV, 1031 (253).
Pandita Sthavira Kumāra- kama Gupta & Panditābhayakara Kara Gupta.			
Catuspīthasādhanaśamkṣepa		N.S. 265 (=A.D. 1145)	CPMDN, Pt. -II, P. 7.
There are altogether 256 Sādhanaś in MS. Sādhanaśmālā			CPMDN, Vol. -II, P. 83, No. III, 387
Nāgasādhanaśvidhi			NVPBSP, Pt. III, App. P. 14.
Sādhanaśmālā (there are altogether 220 Sādhanaś in this MS.).			NVPBSP, Pt. III, P. 109 No. III. 387/116.
Sādhanaśmālā (No. 111.603)			" " "
(there are 7 Sādhanaś in this MS.)			" " P. 110
Sādhanaśamuccaya (No. 111.324) (there are 14 Sādhanaś in this MS.)			" " P. 74, n.
Jñānadākinī Sādhana.			
Dākinījāla Cakravartī Śrī Sāmbhararā-	Nevārī		Nepal, Nat. Lib. Cat. P. 59. No. Kramanika 217, V. 188, Yanka 59.
asya Sādhana By Mahāpan- dita Śrī Kalahamīśa Kumāra.			NVPBSP, Pt. I, P. 118 No. IV. 122 (180).
Krama-Sādhana By Ārya Nāgarjuna	Bhūjimo		" " P. 162, No. 162, No. 111, 693 (242).
Citta-Sādhanaśopāya	Nevārī		" " P. 204, No. IV. 1041 (288)
Tri-Samādhi (Cakrasambaraśya)	"		" " Pt. III, P. 10 No. I, 1697 Kna 2/169
Sādhanaśopāyikā	"		Nepal Nat. Lib. Cat. P. 6 No. 232 (6).
Amṛtaprabhā Sādhanaśopāyikā By	"		

NAMES OF MANUSCRIPTS | CHARACTERS | DATES | CATALOGUES.

Ācārya Śrī Lomḃīvajra

Ārya Tārā Bhaṭṭārikā
Sādhānopāyikā

Nevārī

NS.445. Nepal Nat.Lib.Cat.
P.14, No.86(II).

Yogāmvarasamādhi

"

NS.957 NVPBSP, Pt.11, P.139
No.IV.1031(190).

Yogāmvara Sādhānopāyikā

"

NS.957 NVPBSP, Pt.11, P.139,
No.IV.1031(190).

Dharmadhātuvāgīśvara Sattan-
tra Sādhana

"

NS 404 " " P.I,
No.270(3).

SAMĀDHI.

Guhyasamādhi

Nevārī

CPMDN, Vol-11, No.III,
300A.P.174.

Vajravārāhī Mukhyākhyāna
Samādhi

"

" Pt.-III, P.24.
No.IV.1033 (33).

Mañjusrisādhana Pretimā
Lakṣaṇāṇi

Bhujavala

" Pt.II, P.97, No.I,
1363(145).

Lakṣaṇasamuccayasca.

Bhūtoḍḍamara Samādhi

Nevārī

" Pt.-II, P.86,
No.
CPMDN, Vol.11, No.III.
No.86, 270(134)

Nāgasamādhi

"

N.S.930 " " P.10.
No.IV.1034 (19).

Vajrayāna Sādhanaṅgāni

Bengali

13th Cent. CSMASB;
Vol-11, Pt.11, No.753. 837(103)

Dūrgatipariśodhana Mukh-
yānaprayamaṇāma Samādhi
Daśakrodhāvīra Dhyāna

Nevārī

NVPBSP, Pt.-I, P.215,
No.IV.1039(309).
CSPN10, Vol-11, Pt.II, No.7753

Y O G A.

Yogaratanmālā

N.S.37-39 Wright, P.227, Camb.
Uni.Lib.

Yogasatakam By Śrī Nāgār-
juna

Nevārī

NVPBSP, Pt.-II, P.136
No.111.382(136).

Yogavidhi By Nāgārjuna

Bhujavala

" " P.137, No.I,
1697 Kh.2(187).

NAMES OF MANUSCRIPTS	CHARAC- TERS	DATES	CATALOGUES.
Yogāvatāra By Ārya Nāgār- juna	Nevārī		NVPBSP, Pt.-II, P.142, No.14.366(195).
Āścarya Yogamāla By Śrī Svetāmbara Pandita.	Devanāgarī	V.S.1906	Nepal Nat.Lib.Cat., P.13, No.9156(9).
Jñānāvesa Vidhiraṇāma Yoga vara By Pandita Śrī Śūnya- samādhivajrā	Nevārī		" " P.51. No.44(54).
Vajravārāhī-Yogarājotta- marahasya	"		NVPBSP, Pt.111., P.24, No.111. 1035(34).
Yogarātnasamuccaya By Śrī Bhadravarman	Nevārī		Nepal Museum, No.1629.

M A N Ḍ A L A.

Mandala Saṅgraha	Nevārī		Kaisar Lib.Cat. No.132.
Durgatiparisodhana Maṇḍala		V.S.1884	CSPMIO, Vol-11, Pt.-II, No.7743.
Dharmacakra Maṇḍala			" " " No.7745.
Dharmadhātu Maṇḍala			" " " No.7746.
Yogayogini Maṇḍala Vali- karma	Nevārī	13th Cent.	CSMASB, n.9933(103).
Vajrāvalīnāma Maṇḍalopāyi- kā By Akhayākara Gupta	Nevārī	12th Cent.	CSMASB, (94).

M A N T R A.

Ṣaḍakṣarī Mantra			CSPMIO, Vol.11, Pt.11, N.7755.
Buddha Mantroddhārah Mahātmya			" " "
Paramārtha Mantrottaram	Devanāgarī		NVPBSP, Pt.11, P.38, No.111. 750(67).

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C O M M E N T A R I E S .

NAMES OF MANUSCRIPTS	I OMERAC- TERS	I DATES	I CATALOGUES.
Dasabhūmīśvara Tīkā	Gupta		CPMDN, Vol. II, p. 248, n.
Catuspīṭha Pañjikā	Nevārī		Kaiser ^a Lib. Cat. No. 134.
Catuspīṭhāylokā	Prācīna Nevārī	N.S. 132 (= A.D. 1012).	" " p. 12. n. 111.360A.
Catuspīṭha Mahātāntara Tīkā.	Nevārī		Nepal Nat. Lib. Cat. p. 48, n. 38/52.
Yogarātnamālā or Hevajra Pañjikā (It is a Pañjikā).	Much old.	May be be- ginning of the 10th.	Nepal Nat. Lib. Cat. p. 44, n. 111.364D.
Commentary on the Hevajra Tantra). Yogarātnamālā By Kṛṣṇa.	Transiti- onal. Gupta Bengali	1200 A.D.	CBMC, Add. 1699.
Cakrasambhara Tantra Tīkā by Jayabhadra.	Tran. Gupta		" " p. 48, n. 111. 365A.
Cakrasambhara Pañjikā by Jayabhadra śāstra .			NVPBSP, Pt. I, p. 144.
Cakrasambhara Tantra Pañ- jika By Jayabhadra	Old Nevārī		Nat. Lib. Cat. p. 41. No. 212 (45).
sekhādīkodde Śapaḍam (a commentary on a work Tran. Gupta of the Kāla- cakra Yānaschoī).	Tran. Gupta		CPMDN, Vol. -II, p. 37, n. 111.363B.
Laghu Kālā-Cakra-Tīkā entitled.		Later part of	CSMASB, Vol. I, n. 10766 (67).
Vimalaprabhā		the 10th Century	
Kāla-Cakra-Tantra-Tīkā Vimalaprabhā	Nevārī		Kaiser Lib. Cat. No. 443.
Saṃputa Tīkā or Saṃpu- todbhāva Kālparāja.		N.S. 145 (= A.D. 1025)	CSMASB, Vol. -I, n. 3828 (62).

NAMES OF MANUSCRIPTS	CHARACTERS	DATE	CATALOGUES.
Kalyāna Kāmadhenu Vivarana.	Old Nevārī	N.S.224.	CPMDN, Vol.-II, P.37, No.111.363 B.
Kalyāna Kāmadhenu Vivarana lacarya Sri Mita Padā	Old "	220.	Pt.111, Pt.24.
Pañjikā By, Dūrjaya Candra (a commentary on Cataspi- tha Tantra).	Old Nevārī	N.S.261 (= A.D.1141)	NVPBSP, Pt.11, P.129, No.111.366(176). -
Samvara Stotra Tikā by Vajrapāṇi		1066 A.D.	JBORS, Vol. XXI, P.31.
Samvara Badhicaryyāvatāra Tippaṇī			CPMDN, Vol.-I, P.11, No.772, na(47).
Bodhicaryāvatāra Pañjikā (= Tikā) by Paṇḍita Bhikṣu Prajñā Kāramati.			
Hevajra Tantra Tippaṇī			NVPBSP, Pt.111, No.145.
Hevajra Tikā		N.S.210 (= A.D.1090)	JBORS, Vol.-XXI, Pt. I, P.36.
Hevajra Tantra Tikā by Vajra- garbha	Old Nevārī		NVPBSP, Pt.111, P.145, n.
Astasāhasrikā Prajñāpāramitā -Pañjikā Sāratamā By Ratnā- karasānti		N.S.213.	" Vol.-XXIII, Pt. I., P.24-25.
Krīyāsaṅgraha Pañjikā.		N.S.337.	NVPBSP, Pt.1, P.121.
Buddhakaṣāla-Tantra-Tikā By Abhayākara Gupta.		12th Centy. 25th Year of Rāmapa- ladeva.	CSMASB, Vol.-I, n.3827(97).
Sekoddesa - Tippaṇī by Sadhuputra Śrī Dharmānanda		Early 13th Cent.	CSMASB, Vol.-I, 10744(92).
Candamahārosanatantra Pañjikā	Nevārī	N.S.417 (= A.D.1287).	CPMDN, Vol.-II, P.92, n.111.402B.
Candrakalā, (a Commentary on Yogasatka) by Paṇḍita Dhruva.		N.S.452	CPMDN, Vol.-II, P.78, n.111.382A, 1108
Nāma-Saṅgīti-Tippaṇī or Amṛta-kanikā		N.S.512 (= A.D.1392).	

NAMES OF MANUSCRIPTS.	CHARACTERS	DATES	CATALOGUES.
Amrtakanikā-Nāma-Nāmasaṅgīti Tīppanī By Bhikṣu Raviśrī.	Nevārī	N.S. 600	NVPBSP, Pt. I, P. 19 n. IV. 21/23.
Nāma-Saṅgīti-Tīkā By Vilāsa-vajra			CBMC, P. n. 1708.
Nāma-Saṅgīti-Tīkā		N.S. 570	Wright, P. 227, Camb. Uni. Lib.
Marṇakanikā Nāma Tatṭvaja- nāna Nevārī Siddhi Pañ- jīkā.	Nevārī & 13th Century Bengali mixed.		CPMDN, Vol. 11, P. 45, n. 111. 364E ; NVPBSP, Pt. I, P. 196.
Mādhyamaka-Vṛtti By Can- drakīrti Ācārya.	14th Cen- tury-A.D.	14th Centy. A.D.	CSMB, P. Add. 1440.
Paśannapadā, Candrakīrti's Commentary on Mādhamaka Kārikā			CSPMIO, Pt. II, Vol. II, n. 7715.
Kuśopadesatīkā By Bāndhava- sena, a Buddhist Vajra- cārya.	Nevārī	644 N.S. = 1524 A.D.	CPMDN, Vol. I, P. 85, No. 1647 Ca.
Sphuṭārtha Abhidharma Kaśa-Vyākhyā by Ācārya. Yaśomitra		N.S. 671.	CBMC, Add. 1041. NVPBSP, Pt. I, P. 8. n. 111. 288/15.
Sroṣṭharā-Tīkā (Tīppanī) By Jinarakṣita.		N.S. 771 (= A.D. 1651.)	CSPMIO, Vol. II, Pt. II, n. 7827.
Abhisamayā Lankāra Tīkā			Sakya, BGOD, P. 28, n. 80.
Abhisamayā Lankārāloka (Prajña Abhisamayā Lankāra- a commentary by Haribhadra) Pāramitā Vyākhyā by Ācārya Haribhadra	Devanāgarī	V.S. 1952	NVPBSP, Pt. I, P. 18, n. 111 242/21.
Lokesvaraśatoka Tīkā	Nevārī	N.S. 954.	" Pt. III, P. 16. n. IV. 190/26.
" " By Dha- rmarāja	"	"	CSMASE, Vol. I, n. 10732 (55).

NAMES OF MANUSCRIPTS	CHARACTERS	DATES	CATALOGUES.
Vasantatīlaka Tīkā (Rahasyadīpikā)	Nevārī	N.S.804.	CSMASB, Vol. I, Pt. III, P. 41. n. III. 290/61. CPMDN, Vol. II, P. 32, n. 365 F.
Sapta Kumārī Kāvadāna Tīkā By Ācārya Gopadatta.	Nevārī	N.S.508. (=A.D. 1388).	" Pt. III, P. 86. n. III. 365/134.
Sapta Kumārī (Kāvadāna Tīkā) By Ācārya Gopadatta.	Nevārī	N.S.	
Hevajra Pañjikā (Muktāvalīnāmī)	Old Nevārī.		" Pt. III, P. 148. n. IV. 619/232.
Hevajra Pañjikā (By Kṛṣṇa or Nāhna)		13th Century A.D.	CSMASB, n. 10745 (75)
Hevajrasādhana Tīppanī (Vajrapradīpā) By Ācārya Sarorūha			" " P. 149, n. III. 721/233.
Hevajra Tīppanī By Sarorūha	Bhūjimo		Kaisar Lib. Cat. No. A95.
Laghu Tantra Tīkā	Bhujavala		" " P. 5 n. III. 715/8.
Paramārthanāma Saṅgīti Tīkā nāma māṭrārthāvalokinī	Nevārī		" Pt. II, P. 44, n. III. 590/77
Paḍavyaktikṛtavalocitṛya sambandha	Nevārī		" " P. 38, n. 1.1362/
(Lokesvara Stotra Tīkā) By Dhanaratna Gharira			68
Bodhicaryābatāra Tīkā by Pandita	Devanāgarī	1069-1082 A.D.	CSMASB, Pt. III, P. 67 n. III. 727/111
Bhikṣu Prajñā Kara		Sankara-deva	
Bauddha Dohakoṣa Tīkā (Mekhalānāmī) by Ācārya.			" " P. 74, n. III. 721/120.

NAMES OF MANUSCRIPTS	CHARACTERS	DATES	CATALOGUES.
Ratnaparikṣā Tīkā (No. Sha.)	Nevārī		CSMASB, n. 10745 Pt. II, P. 149, n. 11242/202.
Ārya Tārāśāggharā Stotra Tīkā by Paṇḍita Śrī Jinaraksita.			" Pt. I. P. 64. n. 604/80.
Kṛṣṇa Yamārī Tantra Tīkā	Bhūjimo		CSMASB, P. 116, n. IV. 122/176.
Caryā Caryā Tīkā By Siddhācārya Luyi.	Nevārī		" " P. 161, n. 111.402/241.
Cintā-māhī Stotra Tīkā by Ācārya Sākya Buddha.	Nevārī		" " P. 163, n. N. 122/244.
Tatvajñānasāmsiddhi Tīkā (Mahāsukhāprakāśikā) By Paṇḍita Bhikṣu - Śrī Dhyānacandra (Jñānacandra).			" " P. 194, n. 111. 592/274
Tatvajñānasāmsiddhi Pañjikā (Marma Kanikā) by Mahā Paṇḍita Bhikṣu Vīryaśrī Mītra.	Nevārī Mād- thiti misr- ita.	N.S. 501 (=A.D. 1381).	" " P. 196, n. III, 364/276.
Kulārṇava Tīkā			CPMDN, Vol-II, P. 248, n. 1029.
Ratnagiri Buddha Śāstra Tīkā	Nevārī	N.S. 862	Nepal Museum, n., 1597.
Devanūsyastotra Tīkā by Carapati.			Kaisar Lib. Cat. No. 138.
Mahāmāya Tantra Guṇavati Tīkā by Ratnākara Śānti.	Mixed Gomai.		Kaisar Lib. Cat. No. 226.
Khasama Tantra Tīkā (Khasamā) By Mahā Paṇḍita Śrī Ratnākaraśānti	" Devānāgarī		" No. 227. Nat. Lib. Cat. P. 27 n. 108/27.
Saṃputa Tantra Tīkā	"		" No. 228.
Harukā bhyudaya Mahāyoginī tēntrāśāje Katipayā kṣara Pañjikā nāma Tīkā by Kumārācandra.	Gomai		" No. 229.

NAMES OF MANUSCRIPTS.	CHARACTERS.	DATES	CATALOGUES.
Hevajra Tantra Pañjikā Dvitiya Kalpa By Kamalanātha	Gomāl		Nat.Lib.Cat.P.27 n.231.
Kuśopadesa Tīkā By Bāndhasena	Nevārī	N.S.644 (A.D.1524).	CPMDN, Vol. I., P.85, n.1647Ca.
Dākinī Vajrapañjara Pañjikā (Tatva Viśadā) By Mahāmati-deva.	Māgadhi		Nat.Lib.Cat.P.62, n.23/61.
Dākinī Vajrapañjara Tippanī		N.S.350 (=A.D.1230).	" P.60.n.110/60
Trisamayarāja Tīkā	Māgadha		" P.83, n.20
Gosriṅga Vyākhyāna			Hodgson's Essay, P.
Sādhana Yuga Tippanī			"
Gūḍhotpāda nāma Saṅgīti Tīkā			"
Abhisamayālaṃkāra Tīkā			Sākya's, AGOD, p.28, No.80.
Catuspīthamaṇḍalopāyikāyāḥ Maṇ troddhāra-Lakṣaṇasya Pañjikā By Āryadeva.	Nevārī	N.S.273 (A.D.1153)	NVPBSP, Pt. I, P.157, Ka2(234). No.1697.
Jñānodaya Pañjikā	"		Nepal Nat.Lib.Cat. P.52, No.39(52).
Saṃbarodaya Tantra Tippanī	"		NVPBSP, Pt-III, P.104. No.111.716(158).
" " "(Unavimśatipātala Vyākhyā).			NVPBSP, Pt III, P.105, No.111. No.693(159)
Āryāvṛittam (four short commentaries on the śloka of the four Truths).		Modern.	CEMC, Add.899.
Saṃbara - Pañjikā			CEMC, Add.1706.

NYĀYA.

NAMES OF MANUSCRIPTS.	CHARACTER	DATES	CATALOGUES.
1. Bauddha Nyāya	Bengali	Later Part of 12th Centy.	CSMASB, Vol. I, No. 10746 (33).
2. Nyāyabindu Tīkā By Dharmottara.	Nevārī		" " No. 4771 (33A).
3. Vedānyāya			

DARSAN.

Bauddhādhikāra Vyākhyā By Ācārya Narahari	Maithili.		NVPBSP, Pt. II, P. 78, No. 1.1508 (128).
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POLITICS.

Kusopadesa Tīkā By Bāndhaya Sen, a Budd- ist Vajracārya of Nepal.	Nevārī	N.S. 644.	CPMDN, Vol. -I, P. 85, No. 1647 Ca.
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Erotics.

Nāgaraka sarvasva By Padmasri Jñāna			CPMDN, Vol. -I, P. 86 & 109, No. 1648 ca.
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BAUDDHA JYOTISĀ.

Strī.			NVPBSP, Pt. III, P. 130.
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CIKITSĀSĀSTRA.

Nāgārjuna Kṛtīh (Cikitsā śāstram) By Ācārya Nā- gārjuna	Nevārī		NVPBSP, Pt. II, P. 10, No. III, 363 (20)
Nāṇūsadhā Kautuka Viśaya- kāh Bhūjima	Bhūjima		" 9 P. 12. No. 1.1627-4-5. (23).
(Karyacittantrasyabhā- gah).			
Dīvyauśadhināma Mālā		N.S. 538	Govt. Nat. Lib. Nepal, No. 7243.
Sārottara Nihanta (vaidyaka śāstra).			CPMDN, Vol. -I, P. 7; No. 1114.

NAMES OF MANUSCRIPTS.	CHARACTER	DATES	CATALOGUES.
Asvavaidyaka By Dīpaṅkara.			CPMDN, Vol-I, P. 151, No. 1161.
Pākayidhīrṇāmāṇekaroga Prasaṃsana By Paṇḍita Śrī Divākara Candra.	Nevari		NVPBSP, Pt.-II, P. 47, No. 111.364 (79).
Pākayidhinighaṇṭu		N.S. 548.	Nepal Govt. Nat. Lib. No. 395.
Āyurveda of the Buddhist By Jayadatta.	Nevari		Nepal Museum.

VĀDYASĀSTRA.

Pañcatālavādyā Śāstra	Nevari		NVPBSP, Pt.-II, P. 19, No. IV.1030 (36).
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BUDDHIST ICONOGRAPHY.

Devapratimālakṣaṇa Śāstra	Nevari	N.S. 763	NVPBSP, Pt. I, P. 219 No. 111.259 (316).
Bauddha Devatālakṣaṇa Śāstra (Ne. Lang).	Nevari		" Pt. II, P. 73. No. IV.1033 (118).
Bauddha Pratimā Lakṣaṇa (ii). Pratimā Lakṣaṇa Vivaraṇa		13th Cent.	CBMC, Add. 1706.

BUDDHIST ARCHITECTURE

Stūpalakṣaṇakārikāvivekaṇa Devālayaghaṇṭa (na) Lakṣaṇa Śāstra.	Old Nevari Nevari		CPMDN, Vol.-II, P. 58, No. 111.366F. NVPBSP, Pt. I, P. 219, No. IV.334 (318).
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CHANDRA ŚĀSTRA.

Chandomṛta Lalā By Paṇḍita Amṛtānanda	Nevari		NVPBSP, Pt. I, P. 167, No. 111.349 (251).
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KOṢA (LEXICON).

Amarakoṣa By Amarasiṃha	Newari	N.S. 412	CPMDN, Vol-I, P. 56, No. 1473. dha.
Amarakoṣa Tīkā By Subhūti-candra		N.S. 412.	CPMDN, Vol-I, P. 56, No. 1473 JBORS, Vol-XXI, Pt. I, P. 40.
Amarakoṣa Tippanī	Newari		CPMDN, Vol-I, P. 60, No. 1475 Gha

NAMES OF MANUSCRIPTS	CHARACTER	DATES	CATALOGUES.
Koṣa (LEXICON)			
Amarakoṣa Tīkā (Rāyamukuta) By Vṛhaspati.	Mithila		CPMDN, Vol.-I, P.23, No.802 Ka.
Amarakoṣa Tīkā By Śrīkara of Mithila			" " "
" " By Vṛhaspati and Śrīkara			" " No. 803 Ka.
Amarakoṣa with Newari Commentary called Vivṛiti By Māṇikyā.		N.S.506	CEMC, Add.1698.
Bauddha Doṣā(hā) Koṣa By Ācārya Saraha	Pracina Nevārī	N.S.2 (12th Centy)	NVPESP, Pt. II, P. 23, No. I.1633 (119)
Bauddha Dohā Koṣa Tīkā (Mekhalānāmnī, Mūlasahitā) By Ācārya.	Nevārī		NVPESP, Pt.-II, P.74 No.111.721(120).
Dharma Koṣa Saṅgraha By Vajracārya	Nāgarā	N.S.946	CSMASB, Vol.-I, No.8055 (119).
Anantānanda of Patan in N.S.946.			
Ākhyāta Ratna Koṣa	Bhūjimo	N.S.323	NVPESP, Pt. I, P.52, No.1, 1679 (5-2) (5-9).

VYĀKARAṆAS (GRAMMAR).

Maṭṭyaavyā Karāṇa		10th Cent. (57th year of Gopal)	CSMASB, Vol.-I, No.4806 (14).
Cāndravyā Karāṇa By Candra Gomī of Nalanda (630-640 A.D.)†		N.S.246	JBORS, Vol.-XXIII, Pt.-I, P.27.
Sumatipañjikā Candra Vyākaraṇa Tīkā		N.S.104	Nepal Govt. Nat. Lib., No.32
Candra Vyākaraṇa Vṛtti By Candra Gomī		N.S.254	JBORS, Vol.-XXIII, Pt. I, P.43.
Anandadatta's Commentary or Cāndravyākaraṇa.		13th Cent.	CEMC, Add.1705.
Cāndravyākaraṇa Sūtra-pāṭha		N.S.561	Nepal Govt. Nat. Lib. No.731.

NAMES OF MANUSCRIPTS

I CHARACTERS

DATES

I

518
CATALOGUES.

Revised Edition of Sāra-
adeva's Durghata Vṛtti
By Sarvaraksita

CPMDN, Vol.-I,
Pt. I, Pp. 17, 115,
No. 468 ga.

Ṣaṭ Kārakam By a Buddhist | Maithila | N.S. 475
Variouslly named as Balla- (=A.D.
bhānanda, Bahasa Nandi, 1592),
Etc.*

I CPMDN, Pt. I, P. 37.
No. 1114 Ca.

Rūpāvatāra Vyākaraṇa By
Dharma Kīrti, a Buddh-
ist.

I

I

I " " P. 60,
No. 1475 Ca.

Upayogakarma

I

I N.S. 411

* CSMAID, Vol.-I,
No. 8062 (36).

Tin-bheda By a Buddhist
Author

I

I

I CPMDN, Pt. I,
P. 90, No. 4.

Prayoga Mukha

I

I N.S. 930

I Mitra's SBLN,
No. B. 54.

Subanta Ratnākara By a
Buddhist Author

I Nevārī

I

I CPMDN, Vol.-I,
P. 17, No. 463 Gha.

Bhāṣā Vṛtti Vyākaraṇa By
Puruṣottamadeva, a Budd-
hist Author.

I

I

I CPMDN, Vol.-I,
P. 14 No. 382 Ja.

MISCELLANEOUS.

Catuspīṭha Hibandha

I

I N.S. 165 (=A.D.
1045).

I NVPBSP, Pt. I.,
P. 156;
CPMDN, Vol.-II,
P. 7, No. 111. 359Ca.

Bhadracarī-Pranidhāna-
rāja

I

I N.S. 188 (= A.D.
1068).

I CBMC, Add. 1680.

Mūladevavākya Sāstra

I

I N.S. 200 (=A.D.
1080).

I JBORS, Vol.-XXIII,
Pt. I, P. XI.

Adhyarddha Sataka¹ By
Mātrceta (1st Cent.)
(= Sata Pañcasikā).

I

I 1070 A.D.

I " " "
P. 14.

Catuṣsatikā By Āryadeva
with a Commentary By
Candra Kīrti.

I Nevārī

I 11th Century
A.D.).

I CSMASB, Vol.-I,
No. 8050 (9).

Kurukulla-Kalpa

I

I N.S. 299

I CBMC, Add. 1691.

NAMES OF MANUSCRIPTS	CHARACTERS	DATES	CATALOGUES.
Hiranya - Saptaka	I	I N.S.311	I CBMC, Add.1691.
Gubhyāvalī - Vivṛti.	I	I 1198A.D	I CBMC, Add.1699.
Apoḥasiddhi By Mahāpan- dita Ratnakīrti	I Bengali	I 12th Cent. A.D.	I CSMASB, Vol.-11, No.4711(34).
" "	I Nevārī	I	I NVPBSP, Pt. I, P.7, No. IV.713(12).
Kṛṣṇabhāṅga Siddhi By Ratnakīrti	I Bengali	I 12th Centy	I CSMASB, Vol.-I, No.4744(35).
Kubjikāmata	I	I N.S.212(= 1092 A.D.)	I Darb. Lib. Cat. I. No.10774.
Caturābharana By Bhūsu- kupāda	I Nevārī	I N.S.415. (=A.D.1295)	I CSMASB, Vol.-I, No.4801 (68).
Narāyaṇa Paripṛcchā	I "	I N.S.481 (=A.D.1361)	I CSMASB, Vol. I, No.9985 (17).
Sārasaṅgraha By Ravi Gupta	I "	I N.S.494	I CPMDN, Vol. I, P.21. No.787.
Ratnakāraṇḍika	I	I N.S.496(= A.D.1375).	I Darb. Lib. Cat. IV.
Vajrajaya By Nāgārjuna	I 14th Cen- tury	I 14th Cen- tury	I CSMB, No.1439.
Tattva - Saṅgraha	I	I 14th to 15th Cent.	I CBMC, No. Add.1653.
Sikṣā-Samuccaya By Jaya- deva	I Bengali	I 14th to 15th	I " Add.1478.
Sikṣā-Samuccaya By Śānti- deva	I Nevārī	I 19th Cent. A.D.	I CSMASB, Vol. I, No.4198(20).
Mahākarmavibhāṅga Karma- vibhāṅgopadeśa	I	I N.S.531(= A.D.1411).	I Darb. Lib. Cat. XV. No.20*6
Siddhi-Sāra By Rājā-Jyo- tīrāja-Malla	I	I N.S.532	I CBMC, No. Add.1640.
Kīrtipatākā By Kuṇāsar- man.	I	I N.S.772.	I " " 1634.
Yogāmbaṛīprabheda	I Nevārī	I 17th Cent.	I CSMASB, Vol. I, No.4818 (70).
Vajrasūcī By Aśvaghosa	I	I 1828 A.D.	I CSMIO, Vol. II, Pt. II, No.7718D.

NAMES OF MANUSCRIPTS	CHARACTERS.	DATES	CATALOGUES
Ratnaguna - Sañcaya	I	I N.S.950 I (=A.D. 1830).	CBMC, Add.1596.
Dāna-Vākya	I	I N.S.977 I	" 1361.
Dharmasaṅgraha By Nā-gārjuna	I	I Modern I	" 1422.
Caturvidhasya Saṁsārasya Samudbhava-Mahātmya.	I	I	CSPMIO, Vol.-II, Pt. II, No.7719.
Vasundhara - Kalpa	I	I N.S.210- 1092 I	Wright, P.227. Camb.Lib.
Gitapustaka (in Newari)	I	I N.S.230 I (=1110AD)	Mitra SBLN, No.5. B.
Umāpatīśāstra (From Lañkāvatāra sūtra)	I	I N.S.240, I (=1120)	CSPMIO, Vol.-II, Pt. II, No.7716.
Viniścaya sūtranibha- dhana By Virya Śrī- datta.	I	I N.S.310 I	JBORS, Vol. XXI, P.35.
Kālacakravatāra By Abhayākara Gupta	I Bengali	I 12th I	CSMASB, n.4835 (96).
Paramārthanāma Sañ- gīti.	I	I N.S.363 I	Govt. Nat. Lib. Nepal, No.167.
Varnanadharmā Paryāya. Newari	I	I Newari I N.S.385	CSMASB, 4758 (81).
Jogamañjari By Var- dhamāna (Nepali).	I	I 17th Cen- tury). I	CPMDN, Vol.-I, P.233, No.816.
Vasundharoddēsa	I	I 18th I	" n,4840 (82).
Caryāgīta Saṅgraha I (Maṅgalastakasahita)	I	I N.S.1606 I	Pt. II, P.160. (NBPVSP).
Dharmasāra Samuccaya I By Nāgārjuna.	I	I N.S.1048 I	NVPBSP, Pt. II, P.4.
Dasasaṁskāra (from Pūjā-Kāṇḍa).	I	I N.S.1888 I	CSPMIO, Vol.-II, Pt. II, No.7742 41
Pāpa parimocana By Mañjuśrī	I	I Modern I	CBMC, Add.1276.
Caryāgīta Saṅgraha I (Sīrahutya)	I	I I	NVPBSP, Pt. I, P.160.

NAMES OF MANUSCRIPTS	CHARAC- TERS	DATES	CATALOGUES.
Upayogakrama	Bhujavala	N.S. 471 (= 1351 A.D.)	NVPBSP, Pt. I, p. 78, n.l. 1647./108.
Ekallavīra Kalpa	Nevārī	N.S. 568	" " P. 81, n. 111, 393/115.
Oliyānādikrama By Chantā	"	N.S. 570	" " P. 86, n. 111, 693/121.
Kaṅkīrṇa Hrdaya (with Ne. Bhā).	"	"	" " P. 87, n. IV, 927/122.
Jñāna Siddhi By Ācārya Indrabhūti	Dovanāgarī	N.S. 948	" " P. 179, n. IV, 71/262.
Pratisthāloka By Kalyāṇa Srīmitra	Newari	Gunakamdeva 10th Centy.	" " P. 54, n. III, 191/91.
Mṛtyuvañcanopadeśa By Paṇḍita Ācārya Vāgīśvara-kīrti	"	N.S. 759.	" " P. 131, n. III, 721/177.
Taṭvajñāna Saṁsiddhi By Paṇḍita Śrī Sūnyasam-ādhivājra	"	N.S. 479 (= A.D. Nepal 1359)	Nat. Lib. Cat. P. 85, n. 286.
Ratna parīkṣā By Ācārya Buddhabhatta	"	N.S. 459	NVPBSP, Pt. II, p. 148, n. IV, 23/201.
Sekādikoddesapada (Kalyāṇa-nakāmadhenuvivaraṇasahita)	Old Newari.	N.S. 220 (= A.D. 1100).	" Pt. III, P. 124, n. III, 363/194.
Sarva Vajrodakā (Vajra-Dhātu Mahāmandalopāyikā) by Mahāvajrācārya Ānanda-garbha.	"	N.S. 178 (= A.D. 1058)	" " P. 107, n. III, 360.
Vasantaṭīlaka By Caryāvra-ti Śrī Kṛṣṇa Ācārya	Newari	N.S. 790	NVPBSP, Pt. III, P. 39, No. 1.356(59).
Vajrāvalī By Mahāpaṇḍita Abhayākara Gupta.	Maithili	N.S. 202	" " P. 30, No. III.402(45).
Lakṣācaityasya Caitya Puṅgava	Newari	N.S. 790	" " P. 2, No. I. 940 (2).
Kalpasaṅgraha (Tārāṇava Tantroddhṛta).	"	N.S. 948	Nepal Nat. Lib. Cat. P. 25, No. 284(18).

NAMES OF MANUSCRIPTS.	CHARAC- TERS	DATES.	CATALOGUES.
Bodhicaryāvatāra By Ārya Śrī Śāntideva	Newari	N.S. 511	NVPBSP, Pt. II, P. 88, No. I, 772 (107).
Bauddha Śāstrīya Pat- rāṇi	Licchavi & Old Ne.		" " P. 77, No. I. 1697 (124).
Caityapuṅgava Bhaṭṭāra- koddesa	Newari	N.S. 760	" " P. 164. No. III, 302 (248).
Durgatipariśodhana Kal- paikāśa	Newari	N.S. 794	NVPBSP, Pt. I., P. 215, No. III, 288 (310).
Durgatipariśodhanasya Kalpaikāśa	Raṅjanā	N.S. 811	" " P. 217, No. IV, 13 (312).
Saddharma Pārājikā			NVPBSP, Pt. III, P. 81.
Yascityavidhi Saucācā- raśca)	Nevārī	N.S. 1002	
Mañjusrī prājikā	Devanāgarī	N.S. 994	NVPBSP, Pt. II, P. 91, No. III, 721 (142).
Tārā Pārājikā	"	N.S. 1014	" Pt. I, P. 202 No. III, 292 (283).
Śrī patita Pārājikā			Sakya's BVB P. 23, No. 31.
Aparājita Mahāpratyā- gira Mahāvidyārājñī	Nevārī	N.S. 887	NVPBSP, Pt. I, P. 5.
Vajradhātu Mukhākhyāna Dagurivīdhi	"	N.S. 710	" P. 17, No. 1, 1680 (27).
Mahāpratīsarā Vidyārāj- ñīkalpa	N.S. 402	N.S. 402	JBORS, Vol. XXI, Pt. I, P. 29.
Mahā Sītāveti		N.S. 944	Mitras SBLN, No. B. 4.
Mahāsāhasra-Pramodini		N.S. 944.	" "
Sarvatathāgato, Iśa-sitā- tapatrā Alias Pratyāṅgirā kalpa		N.S. 886.	" "

NAMES OF MANUSCRIPTS.	CHARACTERS.	DATES.	CATALOGUES.
Mahāraksā-Mantrānusārini		N.S. 944	Mitra's SBLN, No. B.4.
Mahāraksā Mahāmantrānusārini.		N.S. 596	Darb Lib. Cat. I, n. 1114.
Valinālā By Sumatisīlha	Newari	N.S. 668	Kaisar Lib., No. 15, 37.
Valinālā By Sumatisīlha	Newari	N.S. 668	" No. 37.
Nāmasaṅgītī	Rañjanā	N.S. 242	Kaisar Lib. No. 113.
Bhadracarī	Bhujimo	N.S. 481	" No. 495.
Hevajra Prakasa	Bhujimol	Saka-1194.	Sakya & Vaidya, No. A21, No. II.
Advaya Siddhi nāmasā/ghanopāyo-gikā By Oḷiyānācārya.	Devanāgarī		NVPBSP, Vol-VII, Pt. I, P. 3. Nepal Nat. Lib. III, 366, Vaidya's No. 3. n. IV. 11/4
Amṛta Kanikodyoto Nāma Nivandha By Vibhūticandana	Devanāgarī		NVPBSP, Pt. I., P. 20. n. IV, 212/13. n. III, 655/24
Guhyasiddhi By Padma-vajra	Devanāgarī		^{Pt. I,} NVPBSP, P. 139, n. IV. 71/212
Guhyaśālī By Draulī	Newari		NVPBSP, Pt. I, P. 142, n. 1697 Val/213.
Tatvasiddhi By Ācārya Śāntarakṣita	Devanāgarī		Nepal Nat. Lib. Cat. P. 75 n. 45/72.
Deśatattvasaṅgraha By Paṇḍita Kṣitigarbha.	Newari		NVPBSP, Pt. I, P. 205, n. III, 361/290
Deśatattvasaṅgraha By Pañcakrama By Ācārya Nāgārjuna	"		NVPBSP, Pt. II, P. 18, n. IV. 122/34.
Pañhopāyaviniscaya Siddhi Bhujavala By Anangavajra			" P. 54, n. III. 366/89
Pratipattisārasatoka By Āryadeva	Old Newari		" P. 54, n. I. 1697/90
Buddhoktasaṁsāramaya	Devanāgarī		" P. 62, n. III 290/103

APPENDIX II

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BUDDHIST MONASTERIES IN NEPAL

PART I

MONASTERIES OF ANCIENT NEPAL

PRESENT NAME	NAME IN THE DOCUMENT	DOCUMENTS.
1.	[Śrī] mānavihāra	Svayambhū inscription of the time of mānadeva-I (464-506 A.D.) [Vajracarya, No. 18, P. 19.]
	Śrī māna vihāra	Aṃśuvarma's Harigaon Inscription of Samvat 32 (= A.D. 600-605) [Vajracarya No. 77, P. 77]
	Śrī mānadeva vihāra	Narendradeva's Yāgbahāl inscription of Samvat 103 (= A.D. 679) [Vajracarya N 133 P. 497]
2	Gum vihāra	Harigaon inscription of Samvat 32
3	Śrī Rā ja vihāra	-do-
	Śrī Rāja vihāra	Yāgbahāl inscription of Samvat 103
4	Kharjūrikā vihāra	Harigaon inscription of Samvat 32
	Kharjūrikā [vihā]ra	Yāgbahāl inscription of Samvat 103
	Śrī Kharjūrikā vihāra	Narendradeva's Vajraghara inscription of Samvat 103.
5	Ma [dhyā] ma vihāra	Harigaon inscription of Samvat 32
	[Ma] dhyama vihāra	Yāgbahāl inscription of Samvat 103
6	Sāmānya vihāra	Harigaon inscription of Samvat 32
7	Mahāpratihāravartta sujātāprabha vihāra	Yampibahi inscription
8	Śrī śivadeva vihāra	Yāgbahāl inscription of Samvat 103.
	Śrī śivadeva vihāra	Vajraghar inscription of Samvat 103.
9	Abhayaruci vihāra	Yāgbahāl inscription of Samvat 103
10.	Vārtakalyāṇagupta vihāra	-do-

PRESENT NAME	NAME IN THE DOCUMENTS	DOCUMENTS.
11.	Caturbhālatasana Vihāra	Yāgbahāl inscription of Samvat 103
12.	Puspavāṭikā Vihāra	Cyāsaltal inscription of Samvat 137.
13.	Ajikā Vihāra	Naksāl Narāyanasau inscription of the time of Jayadeva-II.

14. Jivavarmma Vihāra -do-

15. *Tsang history mentions that there was a Buddhist monastery in several storied and of fantastic shapes in Nepal in about 657 A.D. on a isolated hill above 10 li to the south of the capital.*

PART II

(A)
MONASTERIES OF MEDIEVAL NEPAL
THE MONASTERIES IN PATAN

1.	Mahāvātīgval Vihāra	MS. Aṣṭasāhasrikā Prajñāpāramitā of NS40 (= A.D. 920) (unpublished ; Regmi, MN, Vol. I, pp. 109-10)
2.	Srī Iham Vihāra or Hkam Vihāra or	MS. Aṣṭasāhasrikā Prajñāpāramitā of NS. 128 (=A.D. 1008) / CBMC, add. 865 / MS. Aṣṭasāhasrikā Prajñāpāramitā of NS 135 (=A.D. 1015) / CBMC, add. 1643 /
	Tha-shail Tham Vihāra or Dharma- dhātu Vihāra	Dharmavāmin's statement (1226-34 A.D.) [Biograp]
3.	Srī Saptapura Mahāvihāra	Inscription of NS144 (=A.D. 1024) / Regmi, MN, Vol. III, No. V. Insc. of NS. 536 (=A.D. 1416), (Petch, P).
4.	Srīman Mānadevasya Vihāra	MS. Pañcarakṣā of NS. 183 (=A.D. 1063) (DLC, III, n. 688)
5.	Srī Lalitapura Ramye Sri-Mānī glaka-samjñ- āke Yacchri-Rāghavanā- mnasya Vihāresugatālaya	MS. Bodhicaryāvatāra Pañjikā of NS 198 (=A.D. 1078). (CSMASS, I, n. 3830 (49) /

PRESENT NAMENAME IN THE DOCUMENTDOCUMENT

6.

Śrī-Cakavātī [Cakravātī] Ma.
hādevī MahāvihāraMS. Saddharma Pundarika.
Sūtra of NS 202 (=A.D. 1082
[JBORS, Vol.-XXIII, Pt. I.,
P. 28.]).

7.

Śrī Lalitapura Māṅvalott-
ara Vṛivihāra.MS. Pañcaraksā of NS. 253
(=A.D. 1133) (Nepal Govt.
Nat. Lib., n. 48).

8.

Śrī Dakṣiṇa Vihāra

MS. Mitapadāpañjikā of NS
261 (=A.D. 1141) (DLC, III,
n. 366.4 Insc. of NS 54 543
(Regni, MN-III, n. LII); Insc.
of NS 547 (Reg. III, n. LIV).Māniglake Śrī Śrī Dakṣiṇa
VihāraMS. Mahālakṣmīvṛata of
NS 509 (Kaisar Lib., n. 559.3)MS. Brhatkālotṭara Tantron
of NS 538 (Govt. N. L. N. 778)

9.

Śrīmad Candra Vihāra

MS. Dharmasamuccaya Dharmā-
uccaya Dharmaparaya of
NS 293 (=A.D. 1173) (Nepal
Govt. Nat. Lib., No. 153).

10.

Yogha-Vihāra By Someśva-
radevaSomeśvaradeva (1178-1182
A.D.) (Petech, MN. P. 71.)

Yoghakosastā (dhivasino)

MS. Pratisthapaddhati of
NS. 345 (Kaisar Lib, n. 370)

Yaśakoccha (= Yogha or Yokha)

MS. Nagananda Nataka of
NS. 438 (DLC, I, n. 1583.3)

Yokhacca Vihāra

MS. Candra Vyakarana of
NS 476 (CSMASB, Pt. VI, No.
4411).

11.

Śrī Lalitapura Śrī Māṅgila-
lottare Mahāvihāre Śrī
Yokhāccha Vihāra.MS. Muṭṭaraksaba Natakam
of NS. 491 (=A.D. 1371)
(Darb Lib. Cat. I, No. 1692.1)Māniglake-Śrī Dakṣiṇa
VihāreMS. Uddhṛta Sārasaṅgraha
of NS 534 [DLC, IV.]

Śrī Yatika-Vihāra.

Śrī Māniglake Śrī Dakṣiṇa
Vihāre Śrī Yothavihāra
Śrī Mānigal Yetha VihāraMS. Netraññānārnava Mahāt-
antra of NS 539 (=A.D. 1419)
(Kaisar Library, Nepal,
No. 32) Inscription of
NS 573 (=A.D. 1453) [Regni,
NS, III, n. L. XIII].

PRESENT NAME	NAME IN THE DOCUMENTS	DOCUMENTS.
	Sri Yetha Vahara	Inscription of NS.739 (=A.D. 1619) [Regmi, MN-IV, P.54.No.32]
11. Su-Bahal	Sri Jayomanchara Var- mana Mahāvihāra	MS.Nispanna Yogāvalī of NS 354 (=A.D.1236) [Nepal Govt. Nat.Lib.n.6904]
	Srīmadendriyadeva Rājña saṁskārīta Sri Jayamanchara Varmana Mahāvihāra.	MS.Sahasahasrikā Prajñāpāra- mita of NS 404 (=A.D.1284) [JBORS, Vol.-XXIII, Pt. I, P.30] Inscription of NS.656 (=A.D.1536) [Regmi, MN, Vol. IV, Insc.No.3]
12.	Sri Nagallaka Vaisya Sri Diva karavarma Ma- hāvihāra	MS.Kriyasaṅgraha Pañjikā of NS.373 (=A.D.1252), 5th Nov. [Leningrad Pub.Lib.n.287]
13.	Sri [Jayasi]hamālade- va-karitaṁsvakva Be- hāra.	MS.Khadgapūjavidhi of NS.381 (A.D.1261) [CBMC, Add.1706].
14.	Uttaravihāra Kutumbodbhaya Sri Anata Vihāra [Anāla Vihāra]	MS. Mahirāvanabandha Nāṭaka of NS.457 (=A.D.1337) [Darb.Lib, Cat., III, n.362].
15.	Uttara Vihāra	-do-
16	Māṇigalauttara Vihāra Māṇigalottara Mahāvihāra	Insc.of NS530 (=A.D.1410) [Regmi, MN, Vol. III, No. XLVI] MS.Mudrārāksasa Nāṭakam of NS.491 (=A.D.1371) [CBMC, Pt. I, P.87, n.1648 (nā)]. MS.of NS.499 [CSMASB, I, 10757 (45)]
17. pīṇṣahal	Sri Māṇigalottara Mahāpīṇṭha Vihāra.	Inscription of NS.479 (=A.D. 1359) [Regmi, MN, Vol. III, Insc.No. XXIII.]
18.	Sri Gavamma Pīṇṭha Vihāra pīṇṭha Vāhāra	Inscription of 567 (=A.D.1447) [Regmi, MN, Vol. III, Insc.No. LX] Inscription of NS 668 (=A.D. 1548) [Regmi, III, n. LXXVII].
18.	Sri Kāraṇḍa Vihāra	MS.Pañcaraksā of NS.494 (= 1374 A.D.) [DLC, III, n.360.4]
19.	Sri Sri Citra Mahāvi- hāra. Sri Māṇigalakocitra Mahāvihāra	MS.Mahāmegha Sutra of NS 494 [CBMC, Add.1689]. MS.Ratnākaraṇḍika of NS. 496 (=A.D.1376) [DLC. IV.]

1. According to Dr. Regmi, Date of the MS. is NS 391.

PRESENT NAME	NAME IN THE DOCUMENTS	DOCUMENTS
20.	Śrī Vaccha vihāra	MS. Pañcaraksā of MS 509 (=A.D. 1369) [CBMC, Add. 17011]
21.	Śrī Jayasrī Mahāvihāra	Inscription of NS 511 (A.D. 1391) [Regmi, III, No. XXXIV].
22. Wu-ba-bahī or u-bahā	Śrī Rudravarna Mahāvihāra; Rudra Bahma Vaku Vihāra	Inscription of NS 511 [Regmi III, No. XXXIV]; Pañcaraksā MS. of NS 640 (=A.D. 1520) [CSMASB, (78)].
23.	Punesvara vihāra	MS. Prajñāpāramitā of NS. 575 (=A.D. 1395) [CSMASB, n. 9970]; MS. Kāraṇḍavyūha of NS 515 [CSMASB, n. 4725 (31)].
24. Rājasrī Mahāvihāra	...	Inscription (cuplate) of NS 547 (=A.D. 1427) [Regmi, III, n. LIV].
25.	Śrī Vū vāhāla	Cu-plate Insc. of NS 547 (=A.D. 1427) [Regmi, MN, Vol. III, n. LIV]
	Śrī Vu vihāra	Inscription of NS 639 (=A.D. 1519) [Regmi, MN, Vol. III, n. LXLIV]
26. Te-vahā	Śrī Tava vāhāla	Cu-plate Insc. of NS 547 [Regmi, MN, Vol. III, pp. 56-57, n. LI]
	Tava vāhāra	Insc. of NS. 793 [Regmi, MN-IV, n. 72]; Insc. of NS 819 (Reg. IV, ...)
27.	Śrī Devapattana Śrī Yo vihāra	MS. Pākāṇḥantu vidhi of NS 548 [Govt. N.L. n. 395].
28. Kva-bahal	Māṇigalake Uttara vihāre Śrī Harna- varṇa Mahāvihāra Bhaskaradeva saṃskṛita Śrī Hiraṇyavarṇa Mahāvihāra; Hemavarṇa Mahāvihāra	MS. Pākāṇḥantu vidhi of NS 548 (Govt. N.L. n. 395) MS. Vajrāvalī by Abhayākara- Gupta of NS 549 (=A.D. 1429) [CBMC, Add. 1703] A leaf of NS 839 (=A.D. 1719) [Regmi, MN, Vol. IV, No. 124]; Inscription of dated 735, 757, 759 [Regmi, MN, Vol. IV, No. 41]; MS. Pañcamahāraksā Sūtrāṇi of NS. 797).
29.	Tha Taḍapa vihāra	Inscription of NS 567 (=A.D. 1547) [Regmi, MN-III, No. LX]
30.	Śrī Yitihlāne vihāra	MS. Jyotiṣa Ratnamālā of NS. 577.
31.	Māṇigla Tribhaya vihāra	Cu-plate Inscription of NS 615 (=1495 A.D.) [Reg. MN-III, No. LXXIX].

<u>PRESENT NAME</u>	<u>NAME IN THE DOCUMENTS</u>	<u>DOCUMENTS.</u>
32.	Mānigla śrī pinda vahāra	Inscription of NS 635 . (=A.D.1515) (Regni, MN-III, No. LXXXVIII)
33. Sa	śrī Gustala Mahāvihāra	Inscription of NS.635 (Regni, MN-III, No. LXXX Vol. III, No. LXI, p. 103-4).
34. Su-Bahal	śrī Sasvaka (Sasaka) vāhāra.	Inscription of NS 656 (= A.D.1536) (Regni, MN, Vol. IV, No. 3).
35. Jya-bahā-bahī	śrī Mānigla Dakṣiṇa vihāre	Insc. of 656 [Regni, MN, Vol. IV, No. 3]; Insc. of 696 (Reg. IV).
	śrī Jyestha Vihāra	Insc. of NS. 772 [Regni, MN-II, p. 767]; Insc. of 835 [Reg. MN-IV, 120]
	Jyāya or Jyāthā Bahāra Vahī	Insc. of NS 808 (Reg. MN- Vol. II, p. 767).
36.	śrī Indradeva śaskārīta śrī Salako vihāra	Cu-Plate Insc. of NS 666 (=A.D.1546) [Regni, MN-IV, No. 6].
37.	Tham Vahī	Thyāsapu I (139) of NS. 662 [Regni, MN-Vol-IV, p. 346].
	Tvam Vāhāra	Inscription of NS 696 [Regni, MN, Vol-IV, No. 22]
38.	śrī Viṣṇuḥem Vāhāla	Inscription of NS 739 (= A.D.1619) [Regni, MN-IV, No. 33].
39.	Vasuvandhana Vihāra	Cu-plate Insc. of NS 757 (=A.D.1637) [Regni, MN, IV, No. 42].
40. Giji Bahā	Vaisrāvana Mahāvihāra	Inscription of NS 759 [Regni, MN, Vol-II, p. 767].
41. Dhum Bahā	Dhuni Bihāra	Inscription of NS 763 pausaśukla [Reg. II, p. 766]
42.	Dhum Bahāra	Insc. of NS. 871 Vaisākha Sukla 3 [Reg. -II, p. 766]
42. Yambahā	Sūrya Varṇa Mahāvihāra	Insc. of NS. 785 Jyestha Sukla 3 (Regni, MN-II, p. 767).
43.	vīchi Vāhā	Inscription of NS 793 (=A.D. 1673). [Regni, MN, Vol-IV, No. 72].
	Vita Vāhā	Insc. of NS. 799 [Regni, MN, Vol.-IV, pp. 184-85, No. 85.]

Present Name	Name in the Document	Documents.
44.	Nava Vāhāra	Insc. of NS. 793 [Regmi, MN, Vol. IV, No. 72.]
45. Ko-bahal	Ko Vāhāra	Insc. of NS. 793 (No. 72); NS 805 (No. 95); NS. 808. (91); NS. 847 (No. 135(a)). [in Regmi, MN, Vol. IV.]
46. Nak Bahil	Naka Vāhāra	Inscriptions of NS 793 [Reg. IV, N. 72]; NS. 801 [Reg. IV, No. 86]; NS. 834 [Regmi, MN, Vol. IV, No. .]
47. Taṅga Bahā	Taṅgla Bahāra	Inscription of NS 793 [Regmi, MN, Vol. IV, No. 72].
48.	Srī Guṇacandra Guru Vāhāra	Inscription of NS 796 [Regmi, MN, Vol. IV, No. 78].
49. Cāk Vahāla	Cāk Vāhāra Cākā Vāhāra [cakra- vāhāra]	Inscription of NS 799 [Regmi, MN, Vol. IV, No. 85]. Insc. of NS 801 [Reg. IV, No. 86]; Insc. of NS 803 [Reg. IV No. 92].
50. Sri-Padmakaṣṭha-	Sri Padmakāṣṭhagiri Mahāvihāra	MS. A praśasti of Religious donations of NS 781 & NS. 793.
51.	Dadha Vāhāra	Inscription of NS 801. [Regmi, MN, Vol. IV, No. 86].
52. Yāmpi Vahi Yāmpi Yantā Vihāra		Inscription of NS 810 Jyestha Kṛṣṇa 2 (Regmi, II, P. 769).
53. Yāmpi Bihar	Sunaya Srī Vihāra Yāmpi Mahāvihāra	D. Wright's Chronicle, Pp. 77-78). MS. Sikṣa-Samuccaya By Jaya deva of 14th-15th Century, [CBMC, Add. 1478].
54. Kanti Bahā I-bahi	Komati Bahāra Sunaya Srī Mīra Sans- kārita Vihāra.	D. Wright's Chronicle, Pp. 77-78
53.	Saroko Vihāra	Inscription of NS 815 (A.D. 1695) [Regmi, MN-IV, No. 101].
54. Kanti Bahi	Komati Bahāra	Inscription of NS 819 Caitra Sukla 15 [Regmi-II, P. 766.]; Insc. of NS. 855 Jyestha Kṛṣṇa 6 [Regmi-II, P. 766].

PRESENT NAME	NAME IN THE DOCUMENTS	DOCUMENTS.
55. Gābahāl	Gādvāhāra or Gāḍa vāhāra Gara vāhāra Rajagur Vāhāra or Guvā- hāra	Thyāsapu E (f.29) [Regmi MN, Vol.-III, Pt. II, p98]. Inscription of NS 808 [Regmi, MN, Vol IV, No.99] Inscription of NS 821 [Regmi, MN, Vol-IV, No.108].
56.	Srī Deguri vāhāra	Inscription of NS 831 [Regmi MN, Vol.-IV, No.116]
57. Pulcok Bahil	Srī Silāpuri Vānāgiri vihāra	Insc.of NS828 [Reg. IV, No.113]; Insc.of NS.835 [Reg. IV, n.120].
58. Bincha Bahā	Mayūra Varṇa Mahāvihāra	Inscription of NS839.
59. Bhoke Bahāl	Bhota Vahāra	Inscription of NS.848 [Regmi, MN, Vol-IV, No.136]
60. Daubahā	Dattā vihāra	Inscription of NS 906 (=A.D.1786).
61.	Yasodhara vihāra	MS. Avadāna Sataka of NS 927 [CPMIO, n.7797].
62.	Mahābodhi-vihāra	MS. Dharmakośa Saṅgraha of NS.946 [CSMA3B, 8055(119)].
63. Chūka vāhā	Mānadeva Saṅskārīta Cakra Mahā vihāra.	MS. Astasāhasrikā Praj- ñāpāramitā of NS961 (=A.D.1841) [DLC, IV, n.215]
64. I-ha-bahī.	- -	Cu-plate Insc.of 547 [Regmi, MN, Vol-III, No. LN, P.56.].

(B)

MONASTERIES IN KATHMANDU

1. Tarañ Bahil	Srī Guṇakānadeva Kārīta Srī Dharmacakra Mahāvi- hāra. Srī Padmacakra Mahā- vihāra.	MS. Catuspīthanibandha of NS 165 (A.D.1045) [Nepal Darb. Lib. Cat. III n.359.3, CPMON, II, P.7]; Insc. of 656 āśāḍha sukla II; Insc. of NS 796 Māgha sukla 5 [Regmi, MN, Vol.-II, P.773].
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PRESENT NAMES	NAMES IN THE DOCUMENTS	DOCUMENTS.
2.	Dharmacakra Mahāvihāra	MS. Astasāhasrikā Prajñā- pāramitā of MS. 285 (=A.D. 1165). [CBMC, Add. 1693], MS. Pañcarakṣā of MS 631 [British Mu or 12593]; Insc. of MS. 713 [Reg. IV, No. 27].
3. Oṭu-Bahāl	Sikomaṅgunhi vihāra.	Inscription of MS 492 (=A.D. 1372) [Regni, MN. III, No. XXIX.]
	Sikomaṅguḍi vihāra.	Insc. of MS 680 (=A.D. 1560) [Regni, MN, Vol. IV, No. 16].
	Sikomaṅguḍi Vahāra	MS. Niṣpanna-Yogāvalī of MS 686 [CPMDN, I, P. 34, No. 113 Ka].
	Sikvamaṅguttri Vihara	Insc. of MS. 725 (Regni, MN, Vol. IV, No. 29).
	Sikvamaṅguttri-Vanta- vihāra	MS. Yogaratna Samuccaya of MS. 807 [DLC. I. 1092].
	or	
	Ontāvihāra	MS. Abhinamottara of MS. 836 [DLC. IV. 16].
4. Duga-Bahāl	Śrī Saḍakṣarī Mahāvihāra	MS. Kṛṣṇa-Yamārī Tantra of MS 500 (= 1380 A.D.) [CBMSB, I, 90 (9964)]; Mahākarmayibhaṅga Karmayibhaṅgopadeśa of MS 531 (AD. 1411) [DLC. IV, 206].
5. Mhaika-Bahāl	Kīrtti Puṇya Mahāvihāra	MS. Mānava-Dyāya-Sāstra of MS 500 (=A.D. 1380) [CPMDN, Pt. I, P. 43, No. 1230Ca]; Cu-plate of MS 508 [Regni, MN-III, No. XXXII]; MS. Viḍagḍha- mukhamandalam of MS 509 [Govt. N.L.N. 833]; MS. Candamahāroṣaṇa Tantra of MS 531 [CBMSB, 9981 (86)]; MS. Mahārakṣā Mahāmantrā- nusārīnī Mahāvidyārājñī of MS 596; MS Aparimitāyurnāma Mahāyāna Sūtra of MS 760 [CBMSB 10734 (40)] Cu-plate of MS 796.
	or	
	Mhaka-Bahāl	
	Kīrttipūṇa Mahāvehāla	Phālguna Kṛṣṇa 14 [Reg-11, P770]; Insc. of MS 840 (n. 125)
6. Itam-Bahā	Pārāvata Vihāra.	Insc. of MS 502 (=A.D. 1382) [Regni, MN. Vol-III, No. XXX]
	Śrī Bhaskaraḍem Saṁ- skārita Kesavacandra Kṛta Pārāvata Mahā- vihāra	MS. Dhāraṇī-Saṅgraha of MS. 339 (=A.D. 1719) [CBMC, Add. 1326]
	Śrī Bhāskaradeva Saṁskārita kleśacandra Kṛta Pārāvata Mahāvihāra.	MS. Guhyasamāja of MS. 986 (=A.D. 1866) [CBMC, Add. 1365].

<u>PRESENT NAMES</u>	<u>NAMES IN THE DOCUMENTS</u>	<u>DOCUMENTS.</u>
7.	Śrī Yaṃpi Vihāra	MS. Amarakoṣa of NS 500 (=A.D. 1380) [CBMC.A.D.1385]
8.	Śrī Girivara Mahāvihāra.	Inscription of NS 502 (=A.D. 1382) [Regni, MN-III, No. XXX].
9.	Dharmavini Vāhāra	Insc. of NS 502 -do- -do-
10.	Buddhālaye Raṅganake Vihāra	Cu-plate of NS 508 [Regni, MN, Vol-III, No. XXXII]
11.	Nāgavarṇna Mahāvihāra	MS. Kubjikāpūjā Kumārī Pūjā Paryanta of NS 564 (=A.D. 1444) [DLC, 111, 96.5].
12. Te-Bahal	Śrīmat Tedo Vihāra	Insc. of NS 583 [Regni, MN-111, No. LXX]; Insc. of NS 583 [Regni, MN, Vol-111, No. LXX].
13.	Sālanḁhu Vihāra	MS. Sragdharā Stotra of NS 594 [CSPMIO, Pt. II, n. 782]
14. Musum Bahal	Manisaṅga Mahavihara	MS. Anṛta Kanikā Nāma Nāmasaṅgīti Tīppanī of NS 600 (A.D. 1480) [DLC, N, 21]; Insc. of NS. 672 [Reg. IV, No. 146].
15. Śrī Manisaṅgha Vihāra.		Cu-plate of NS 631 (=A.D. 1511) [Regni, MN, Vol-III, No. LXXXV]
16.	Biccha Bahāla	MS. Pañcaraksā of NS. 605 [Nepal Govt. Museum, n. 107]
17.	Lankhu Vihāra	MS. Pañcaraksā of NS. 605 [Nepal Govt. Museum, n. 107].
18.	Bhaunisāṅgha Vihāra	MS. Pañcaraksā of NS. 609 [Nepal Museum, n. 16/115].
19. Nimmāmi Bāhāl	Nimha Nimha Vihāra	Copper plate of NS. 629 [Regni, MN-III, No. LXXXIV].
20.	Śrī Caka Vihāra	Copper plate of 631 (=A.D. 1511) [Regni-III, No. LXXXV]
21. Naka-Bahal	Naka Vihāra	Copper plate of NS 631 [Regni, MN, -III, No. LXXXV]
	Naka Vahī	MS. Bhīmasenanāma Dhārāṇī of NS 884.
22.	Anadhithīta Vara Mahā-Vihāra	Copper plate of NS. 649 (=A.D. 1529) [Regni, MN-IV, No. 2]
23.	Thva Vahiri	Copper plate of NS 631 [Regni, MN, Vol-III, No. LXXXV].
	Thva Vihāra	Insc. of NS 713 (Regni, MN-III, No. 27); Insc. of NS. 805 [Reg. IV, No. 94].

<u>PRESENT NAMES</u>	<u>NAMES IN THE DOCUMENTS</u>	<u>DOCUMENTS</u>
24.	Śrī Jaya Candra Mahāvihāra	MS. Pañcarakṣā of NS. 631. [British Museum or 12503].
25.	Śrī Rājākīrti Mahāvihāra	Inscription of NS 640 [Reg. MN-III, No. LXLV]
26.	Śrī Varṣacandra Vaṃ Bā- hāra	MS Pañcarakṣā of NS. 640 [CSMASB, n. 9970, 78].
27. Kvātha Vahā	Kvātha Vahāra	Inscription of NS. 672 (Reg. mi, IV, No. 10).
	Kvātha Vāhāra	Copper plate of NS 684 [Regmi-IV, No. 17].
	Kuhuthahiti Kvātha Vāhāla	MS. Sādhanaṇālā Tantra of NS. 939.
28.	Manasu Vāhāra	Copper plate of NS. 684 [Regmi, IV, No. 17].
29.	Śrī Yagara Tava Vihāra	Inscription of NS 690 [Reg. IV, No. 23].
30. OM Vahal	Vaṃ Vāhāra	Insc. of NS 699 [Regmi, Vol. IV, No. 23]; Insc. of NS 725 [Reg. IV, No. 29].
	Aum or OM Vāhāla	MS. (Āryasrī)-Bhīmasenana- madhāraṇī of NS 884.
31.	Dinaṃ Jīna Vihāra	Insc. of NS 713 (=A. D. 1503) (Regmi, MN, Vol-IV, No. 27).
32.	Śrī Udyota Kīrti Vihāra	Inscription of NS 713 (Reg. IV, No. 27).
33. Piche Bahāl	Āmṣvunada Mahāvihāra	Insc. of NS. 713 (Regmi-IV, No. 27) Insc. of NS. 725 (Reg. IV, No. 29).
34. Viśvakarmā	Mañja Śrī Naka Vihāra	MS. Karanda Vyūha of NS 713.
26. Vihāra	Mañjusrī Naka Vihāra	Copper Plate of NS. 736.
35.	Talumūra Mahāvihāra	MS. Karanda Vyūha of NS. 713 [CSMASB, 9974 (29)]. Aparimitāyurnāna Mahāyāna Sūtra [CSMASB, n 10734 (40)] of NS. 760; MS Dhāraṇī Saṅgra- ha of NS.

PRESENT NAMES

NAMES IN THE DOCUMENTS

DOCUMENTS.

	Talapula Mahāvihāra	839 [CBMC, Add. 1326] MS. Laghu Svayambhū Purāṇa of NS 764 (= A.D. 1644) [CSMASB, (113)]
	Talamūla Mahāvihāra	MS. Pañcaraksā of NS 792 [CBMC, Add. 1460].
36.	sī vahā	Inscription of 725 (=A.D. 1605) [Regmi, MN-IV, No. 29]
37.	Vaṃtu Vahāra or Vihāra	" "
38.	Itum Vāhāra or Vihāra	" "
	Itum Vāhāra	" "
39.	Vatu Vahāra or Vihāra	" "
40	Vo Vāhāra	" "
41	Devala Vahī	" "
42.	Kṛṣṇagupta Vihāra	Copper plate of NS 736 [Regmi MN, Vol-IV, n. 31].
43.	Śrī Hnola Vāhāra	Copper Plate of NS. 736 -do-
44. Vahichā	Kīrttipunya Vajradhātu Mahāvihāra.	MS. Laghu Svayambhū Purāṇa of NS 764 [CSMASB (113)]
	Vajradhātu Mahāvihāra	MS. Kāraṇḍavyūha Sūtra (note) [DLG, IV. 12].
45. Svarṇamayī Vihāra ...		Insc. of NS. 769 [Regmi, MN, Vol.-IV, No. 50].
46.	Maitrīpurī Mahāvihāra	MS. Aparimitāyū-Dhāraṇī-Sūtra of NS. 779 (CBMC, Add. 1385).
	Maitrīpura Mahāvihāra	MS. Ekallavīra candamahāro sana Tantra of NS 943 [CSMC, P. 263, n. 1453]; MS. Aṣṭasāhas rīkā Prajñāpāramitā [CSMB, n. 1426] of NS. 950.
47.	Dharma Kīrti Vihāra	MS. Saṅgīta Tārodaya Cūḍamanī of NS. 783 by Rājā Pratāpa-malla [Camb. Uni. Lib. Add. 1641]
48. Chusyā Bahal	Guṇākara Mahāvihāra	Inscription of NS. 788 (=A.D. 1668)
49.	Svecchācāra Vihāra	Inscription of NS. 792 [Regmi, MN, Vol-IV, No. 71].

PRESENT NAMES	NAMES IN THE DOCUMENTS.	DOCUMENTS.
50.	Rkalittvara-Vajrasira Mahā-vihāra Saramsā (?) Mahāvihāra	MS. Pañcaraksā of NS. 792
51.	Talamūla Mahāvihāra Vantā Vāhāra	MS. Pañcaraksā of NS 792 [CBMC, Add. 1460].
	Tarumura Mahāvihāre Vattā Vāhāra	MS. (I) Aparimitāya Sūtra (II) Sarvedurgeti-Pari Sodhana of NS 820 (=A.D. 1700) [CBMC, Add. 1623]
52. Nau-Deval	Nai Vahi	Inscription of NS. 795 [Regmi, MN, Vol-IV, No. 76].
53. Thabahi	Vikramasīlā Mahāvihāra Gandhuli Vahāra or Thabahi	Insc. of NS 812 Vaisākha Sukla 2; Insc. of MS NS 802 Śaitra Sukla 5 [Regmi, MN, Vol-II, P. 771]
54. Ratnamandala Vihāra	Srī Ratnamandara Mahāvihāra	Inscription of NS 805 [Regmi, MN, Vol-IV, No. 94]
55. Sigha Vahā	Srī Ghata Vihāra	Inscription of NS. 805 [Regmi, MN, Vol-IV, No. 94]
56.	Hemakra Mahāvihāra	Inscription of NS. 812 [Regmi, MN, Vol-IV, No. 100]
57. Makhana-Bahā	Srī Ratnakīrti Mahāvihāra Makhana Vahāla	MS. Laṅkāvatāra of NS. 819 [Govt. Nat. Lib, Nepal, 213]
58. Yatkha Bahā	Bodhipranidhi or Yatakha Bahāra	Inscription of NS. 828 [Regmi, MN, Vol-II, P. 771]
59.	Ratnaketu Mahāvihāra	MS. Vasudhārānī Kathā or Sucandravadāna of NS. 888.
60. Mu-Bahā	Srī Mūla Vihāra	Inscription of NS. 906 [Regmi-MN-II, P. 774] Insc. of NS. 567 (=A.D. 1547) [Regmi, MN, Vol-III, No. LX].
61.	Gophalatora Vihāra	MS. Manicūdāvadāna of NS. 913 [CBMC, Add. 874].
62.	Sripura Mahāvihāra	MS. Heruka Tantra (Sambarodaya) of NS 948 [CSMASB, 10346 (59)].
63. Mugyā Bahāl	Karunāpurī Mahāvihāra	Inscription of early 18th Cent. A.D. [Regmi-II, P. 771]
64. Lhuga Bahā	Lhugra Vihāra	MS. Kusāvadāna of NS. 954.

PRESENT NAMES	NAMES IN THE DOCUMENTS	DOCUMENTS.
64.		[Darb.Lib.Cat.IV.No.1034]
65. Kinu Vihāra	Srī Kīṇḍola Mahāvihāra	No Record, [Regmi, II, P.773].
66. Janavahā	Kanaka Caitya Mahāvihāra	Inscription of mid.17th [Regmi, II, P.772].
67. Vijesvarī	Vijalaṅkha Mahāvihāra	[Regmi, II, P.772].
68. Syengu	Sāntikara Mahāvihāra	[Regmi, MN, Vol-II, P.771].
69. Piukhā bahāl	x	(Regmi, MN, Vol-II, P.773)

(c)

MONASTERIES IN BHATGAON

PRESENT NAME	NAMES IN THE DOCUMENTS	DOCUMENTS
1. Degu-Bahal (in Thimi)	Guna Kīrtti Mahāvihāra	A copper plate insc. of NS. 696 (=A.D.1576) [Regmi, IV, No.21].
2.	Coyāthvacuka Vāhāra	MS. Kāranda Vyūha (Prose Version) of 753 (=A.D. 1633) [Camb.Uni.Lib.Add. 1687, CSMC, Pp.173-74].
3. Thathu Bahil	Jayakīrtti Vihāra	A stone inscription of NS.794 (=A.D.1674) [Regmi, IV, No.73].
4.	Pasūpratī Vihāra	MS. Kriyāsaṅgraha Pañjikā of NS.836 (=A.D.1716). [CSMASB, n.4728, (80)].
5.	Prasūpatī Mahāvihāra	MS. Sarva Durgatī Pariso- dhana of NS.873 [CSMASB, n.4848(42)]; MS. Fragment of the stuti-dharma-sāntu of NS.927 (=A.D.1807) [CSMC, P.99, Add.1454].
6. Savache-Bahāl		[Regmi, Medieval Nepal, Vol-II, P.774].
7. Kvathu-Bahil		" "

MISCELLANEOUS

PRESENT NAMES	NAMES IN THE DOCUMENTS	DOCUMENTS
1. Durukhyo Bahā in Chapagaon	Hemavarṇa Mahāvihāra	Inscription of NS.759 (=A.D.1639) [Regmi, N, No.41]
2. Wa.Baha in Chapagaon	Subha Varṇavīhāra	Insc. of NS 772 māgha kṛṣṇa 4 [Regmi, II, P.775].
3. Chobā	Kacchapālagiri Mahāvihāra	No record mentioning the vihāra [Regmi, II, P.775]
4.	Vārtta-Kalyāṇaguptena Kari- te Sugatālaye	MS. Saddharmapundarikā, (Sa.skya monastery 4). of NS.176 (=A.D.1056) [JBORS, Vol. XXIII, P.29].

According to a manuscript (in the Catalogue of the Sanskrit and Prakrit MSS) in the library of the India Office [Vol.-II, Pt. II, n.7769] (Hodgson 42/5 [Vol.27] foll.105-112) Rudravarṇa Mahāvihāra, built by Śrī Rūdradevākhyavaiśyarāja contained the following fifteen surrounding (parivartino) Vihāras :

<u>SANSKRIT NAME</u>	<u>NEPALI NAME.</u>
1. Kaneka-Varṇa Vihāra	Kane Vāhā.
2. Vantā-Vihāra	Yam/gā Vāhā
3. Candrasīmha Vihāra	Canasim Vāhā
4. Jayadatta - Vihāra	Joyade Vāhā.
5. Mitravarṇa - Vihāra	Tvāyā Vāhā.
6. Candrapāṇi - Vihāra	Caṃpāṇi Vāhā.
7. Navīna - Vihāra	Hrū Vāhā

SANSKRIT NAMENEPALI NAME

8. śrī Mahābuddha - Vihāra
9. Rūpavarna Vihāra
10. Jyēsthaviracita Vihāra
11. Navagrha Vihāra
12. Vṛddhī Vihāra
13. Siddha-grha Vihāra
14. Yogasthāna Vihāra
15. Devadatta Vihāra

- Mahā-Buddha.
Mugu Vāhā.
Jyāthā Vāhā.
Hrū lacche Vāhā
Macā Vāhā.
Sikuccho Vāhā.
Jothā Vāhā.
Naucha Vāhā.

According to the same authority (fol.108) the Rudravarna Vihāra has one separate sub-vihāra (Rūpa-Vihāra) called Ābhaya-rāja or Uku Vahī. The number of Sub-Vihāra called Vahī is said to be fifteen in Lalita Pattana.

According to D.Wright's chronicle (History of Nepal, pp. 160-61) there were altogether twenty-five Nirbanik Bānaprastha Vihāras built by Nirbanik Bānaprastha bhiksus before the founding of Lalitpur in the places under the jurisdiction of Lalitpur (viz. Chaubahal, Bāgmati and Chāpāgaon). The Vampi Vihār built by Sunay-āsī Mīra was nirbanik banaprastha Vihāra (i.e. the inhabitants did not marry). The Nirbanik bānaprastha Vihāras were called by some Vahī i.e. outside, because the bānaprastha bhiksus did not live in cities, but in forests.

There were vihāras also in Baga, Phorpini, Khoknā, Cāpāgaon, Thimi, Bode and Balambhu. But the problem of identification of the Vihāras mentioned in the documents of the ancient and early Medieval Nepal is very difficult. A pamphlet in Newari language, entitled 'Nepal Baudha Vihara va Granthasūci', written by Hemraj Sakya and published by 'Dharmodaya Sabha' on the occasion of the 2500th Baudha Jayanti, shows that there are 167 monasteries in Patan, 120 monasteries in Kathmandu and 24 monasteries in Bhatgaon. Most of the existing vihāras are identified by Mr. Sakya.

THE DECLINE OF BUDDHISM IN NEPAL

According to the D. Wright's chronicle, 'History of Nepal,' Shankarāchāryya is mainly responsible for the decline of Buddhism in Nepal. This Nepalese Chronicle says, "At this time the incarnation Shankarāchāryya was born in the Decan...Shankarāchāryya finding no clear ^{ve} ^{ma} Buddhārgis with whom to argue, and hearing that the sixteen Buddhists^{ve} had fled to Nepal, pursued them, but could not find them. On his arrival he saw that there were no learned Buddhārgis in Nepal...Buddhamārgis were soon defeated. Some of them fled, and some were put to death, some, who would not allow that they were defeated, were also killed;.... These He ordered ^{to} to do Himsā (i.e. to sacrifice animals), which is in direct opposition to the tenets of the Buddhist religion. He likewise compelled the Bhikshunis, or nuns, to marry, and forced the Grihasthas to shave the knot of hair on the crown of their heads, when performing the Chura-Karma, or first shaving of the head. Thus he placed the Banaprassthis (ascetics) and Grihasthas on the same footing. He also put a stop to many of their religious ceremonies, and cut their Brahmenical threads. There were at that time 84,000 Works on the Buddhist religion, which he searched for and destroyed...Having thus overcome the Buddhists he introduced the Saiva religion, in the place of that of Buddha. Thus ends Shankaracharyya's triumph over the Buddhārgis of Nepal...."

....Shankaracharyya thus destroyed the Buddhist religion, and allowed none to follow it ;

Very few ⁶Buddhamargis were left in the country now, and the Bhikshus began to intermarry with the Grihasthas.⁹⁷

K.P. Jayaswal ^{writes} ~~says~~, " Vrishadeva about 660 A.D. made Buddhism again popular. But his son Sankaradeva, about 680 A.D. is regarded as a second Sankaracharyya for having revived Saivism at the cost of Buddhism. He has left his monuments at Pasupati and is universally credited by the Buddhists to have abolished monasticism in Nepal. Buddhism (Mahāyāna), forcing every Bhikshu to lead married life. There have been no wifeless Bhiksus in Nepal ever since; the Vihāras are occupied by married Buddhist priests."²

About Sankaracharyya Taranatha ^{writes} ~~says~~ that his was the thundering voice. At his approach Buddhist monasteries began to tremble and the monks began to disperse pellmell.³

Commenting on the statement of Wright's Nepalese letter chronicle about Sankaracharyya Dr. R.C. Mitra observes, " There seems to be no foundation for such later legends except the fact that Vr²sadeva's son was named Sankara. Such facile explanation

1. D. Wright, History of Nepal, 1966, pp. 79 - 81.

of the decline of Buddhism as an effect of the evangelical crusade of Śaṅkarāchāryya is open to the mistake of putting the cart before the horse. In fact the decadence of Buddhism was more the cause than the effect of the success of Śaṅkara. Ancient discipline had been very much relaxed. The name ^{of} Śaṅkarāchāryya serves here as a symbol to represent the fortunate war undertaken by Brahminism against its enfeebled rival. If Buddhism in Nepal declined during this period, it was not for lack of royal patronage, which it continued to enjoy for a long time.¹ The following facts mentioned by Dr. R.C. Mitra, show that no special animosity against the Buddhists is betrayed in the writings attributed to Śaṅkara or to his disciple or to his spiritual grandfather. Moreover, in a neighbouring village under the authority of the Srīṅgeri Matha there is a Buddhist image which is still worshipped by the devotees of the Srīṅgeri Swāmī.²

But according to the local tradition the buildings at Nāgārjunikondā have been destroyed by the monks of the Order of Śaṅkara. The lands adjoining the Nāgārjunikondā are in the

1. The Decline of Buddhism in India by Dr. C. Mitra, Visva-Bharati, 1954, Chapter VII, P. 91.

2. The Decline of Buddhism in India by Dr. R.C. Mitra, pp. 129-30.

possession of the monks of the Order of Śaṅkara uptill now. According to B.C. Law. " The Ruthless manner in which the buildings at Nāgarjunikondā have been destroyed can not be explained as the vandalism of treasure-seekers¹. The Śringeri Matha is also supposed to have been once a Buddhist site. In the Śringeri Matha there are pillars of distinctly Buddhist design.²

According to Dr. H.A. Oldfield, although Śhaṅkarāchāryya tried in vain to destroy the worship of Buddha in Nepal, Buddhism in Nepal has triumphed over all the persecutions of Śaṅkara and has continued to be the national faith of the Newars throughout the ages until the present day. He ^{writes} says, " Although Śaṅkara, in pursuit of the fugitives from Hindusthan, penetrated into the valley of Nepal, and inflicted the greatest injury on the sacred literature and architecture of the Newars, yet he was unable to overthrow their religion."³

The conquest of Nepal by the Gurkha in 1769 A.D. was a heavy blow on great discouragement to Buddhism in Nepal. It has accelerated its decline. This is evidenced by Dr. H.A. Oldfield

1. B.C. Law : Buddhist antiquities at Nagarjunikonda, P. 6.

2. Journal of the Myth Society, Bangalore, 1918 , P. 298 .

3. H.A. Oldfield, Sketches from Nepal, Voll. II. Ch. IV.

in his "Sketches from Nepal" (1880 A.D.). Here is an extract from the same: "The bigoted Gorkhas regarded the Buddhism which existed in their newly acquired possessions as a creed which was, at the same time, too contemptible to be feared, and too heretical to be in any way encouraged.... Their conquest of Nepal was a heavy blow and great discouragement to Buddhism. Under the Newar sovereigns, although a very decided preference had always been shown in favour of the Hindus, yet the Buddhists had come in for a portion of the good things of the state. But under the Gorkhas the Buddhists received nothing and lost everything; their temples were plundered and their church lands confiscated; no sympathy of any sort was shown to the low-caste heretics; and their only chance of obtaining any favour was by laying aside the little that still remained unchanged of their own peculiar practices and doctrines and adopting without reserve the creed and customs of the Hindus.

The fatal change was made with too much fidelity. Even had Buddhism at that period been in a state of purity, and had its followers been zealous to maintain its orthodoxy, they would soon have been starved into submission and apostasy.

But unfortunately, Buddhism had already been, for many generations, gradually sinking into such a state of corruption and decay that its downfall was inevitable, and the blow which it received by the Gorkha conquest of Nepal has only accelerated its

ruin. "¹

This is evidenced also by Dr. R.C. Mitra, who observes, " One century afterwards, their decline was precipitated by the Gurkha conquest. State subventions were withdrawn and heavy hands were laid on their property at frequent intervals, till they sank to a position of insignificance. In its state of weakness to-day. Buddhism seeks desperately to save itself by clinging more and more to Hindu customs and philosophical ideas. "²

In this connection Mr. S. Levi ^{writes} says, " The Gorkhas, in conquering the Newars, have changed the destinies of Nepal. Their Brahmanical zeal has decreed the death of Buddhism. They have not proscribed it, but, what is more serious and decisive, they ignore it. "³

According to Dr. H.A. Oldfield " Buddhism in Nepal has sadly degenerated from the high standard of doctrine and of discipline which was established by the Primitive Buddhist church in the early ages of its history. It will have died a natural death, from the effects of its own internal corruption and decay. Here is an extract from Dr. Oldfield's sketches from Nepal " : During the lapse, however, of more than two thousand years, in descending from ancient to modern times, Buddhism in Nepal has sadly degenerated from the high standard of doctrine and of discipline which was established by the Primitive Buddhist church in the early ages of its history. Theoretically the religion

1. Dr. Oldfield, *op. cit.*, vol-II, ch. iv.

2. Dr. R.C. Mitra, *The Decline of Buddhism in India*.

3. S. Levi, *The Art of Nepal*, p. 66, in *Indian Art and Letters*, vol-I, No. 2 Nov., 1925.

is unchanged. The Buddhist scriptures now extant in Nepal, and which are still looked to as the only inspired authority on all matters of faith, propound the same orthodox doctrines as were preached by Sakya between two thousand and three thousand years ago; but the church itself has become corrupt, its discipline is totally destroyed, and its social practices at the present day are in direct defiance both of the letter and of the spirit of Buddhist Law. Its monastic institutions, with their fraternities of learned and pious monks, have long since disappeared; the priesthood has become hereditary in certain families, and the system of caste, which was denounced by Sakya and the early church as utterly repugnant to their ideas of social equality, has been borrowed from the Hindus, and is now recognised as binding by all classes of Buddhists in the country.

The reign of Buddhism is now over in Nepal. Though still nominally the national faith of the majority of the Newars, yet it is slowly but steadily being supplanted by Hinduism, and before another century shall have passed away, the religion of Buddha, as the creed of the Newars, will have died a natural death, from the effects of its own internal corruption and decay. "

According to Dr. D.L. Snellgrove, Buddhism in Nepal was doomed with the disappearance of the great monasteries of central

¹ Oldfield, Sketches from Nepal, Vol. II, p. 72.

India. The decline of Buddhism in Nepal was mainly due to the adoption of caste by the Buddhist Newars, and the consequent decay of all the monastic institutions of Nepal. After the destruction of Buddhist institutions in India, Buddhism in Nepal was left to rely upon its own strength. Within a hundred years or so the monks had finally capitulated to Hinduism. This rapid collapse is not surprising, as Nepal means just one little valley. In India Buddhism was ruthlessly destroyed, whereas in Nepal Buddhism has been forced into conformity with other traditions, which represent the negation of all its higher striving. The monks in their monasteries were surrounded by lay folk who were Hindu in sentiment if not in name. The monks had no choice but to come to terms with society. They were regarded as respected members of society like the Brahmins. Thus they were assigned to the highest caste. Their caste system finally received official sanction in the mid-fourteenth century. Thereafter true Buddhism was a thing of past. Their last concession to society was the abandonment of celibacy. The theories peculiar to Tantric Buddhism may have helped to prepare the way for this. Married life was not at once universally adopted as some tradition of scholarship continued until after the Gurkha conquest. Possibly there were some monks in a few of the many Vihāras. Thus Buddhism in Nepal has been dying slowly ¹.

Dr. R.C. Mitra ^{writes} that Buddhism in Nepal was dying a slow death, as everywhere in India, of inner exhaustion. Here is

1. Buddhist Himalaya, PP. 108, 109.

an extract from his book *'The Decline of Buddhism in India'*.
 "But Buddhism in Nepal died a slow death, as elsewhere in India, even though there was no persecution, nor external attack, nor revolting moral laxity. It was dying, as everywhere in India, of inner exhaustion. Of course, the old rules of purity and moral discipline could not be rigorously enforced. The exigency of a degenerate age came to be reconciled with the old regulation of celibacy. A new usage developed, according to which the Bhikshu was required to observe celibacy only for four days after his vow by the Guru and simply enjoined to conform to the five moral sanctions against theft, murder, adultery, slander and alcohol. The vow of celibacy is respected only by the Gubhajas or the Vajracharyas, who alone are authorised to conduct worship public as well as private, and to officiate in religious ceremonies. They are considered as constituting the real Holy Order, and in the event of their failure to qualify themselves properly for the religious exercises, they are liable to lose their sacred character and to be degraded to the ranks of the Bhiksu. The Bhiksu, on the other hand, living a family life, leans more and more to Hindu observances and disciplinary rules on occasions of birth, marriage, etc. Even a century back, Nepal was covered with monasteries, but these Viharas had long resounded with the hum of industry and the pleasant voices of women and children

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1. Dr. R.C. Mitra, the Decline of Buddhism in India,
 Cha . VII.

According to Mr. Charles Eliot a corrupt form of Buddhism still exists in Nepal. The Gurkha rule has favoured and accelerated the Hinduizing the Nepalese Buddhism. 1

According to S. Levi the lapse of the monks from celibacy was due, not so much to the oppression of Brahmanas, as to the decadence of Buddhism itself. He has supported his view with evidence from Kashmir as well as Nepal. (Levi, Vol. II, P. 29) . His view is that the married clergy, still living in their ancient convents, did not find their traditional religious calling sufficient for the new needs brought about by family life. So they had to adopt secular professions. In this way the Bāhras formed into a clearly defined social class, which quickly converted into caste. The arts exercised in the convents, transmitted from father to son, attained a high degree of excellence, and as the knowledge was kept a secret in the monasteries, became monopolies finally. 2

However, Mr. Percival Landon observes, " Most writers on Nepal assert that Buddhism is fading away there; and if by this is meant primitive and pure Buddhism, the statement is true — and has been true for a thousand years. But if Buddhism is meant in the sense in which Buddhism is regarded as the religion of Tibet, then the remark needs considerable modification. " 3

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1. Charles Eliot : Hinduism and Buddhism, Vol II, Ch XXIV, P 116.
 2. ^{An Essay on the} History of Newar Culture, PP. 471-72. by K.P. Chattopadhyaya, JASB, Vol - XIX, No. 10, 1923.
 3. P. Landon, Nepal, Vol II, Appendix XV, P 212.

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LIST OF ABBREVIATIONS

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|---|---|
| 1. 1. BLI | --- Bhagwanlal Indraji, twenty-three Inscriptions from Nepal, Translated by G. Bühler, Bombay, 1885. |
| 2. 2. CBMC | --- C. Bendall, Catalogue of the Buddhist Sanskrit Manuscripts in the University Library, Cambridge, 1883. |
| 3. 3. CPMDN | --- Catalogue of Palm-leaf and selected paper: Manuscripts belonging to the Darbar Library, Nepal. |
| 4. 4. CSBM | --- C. Bendall, Catalogue of Sanskrit Manuscripts in the British Museum, London. |
| 5. 5. CSMASB | --- H. P. Sastri, A descriptive catalogue of the Sanskrit Manuscripts in the Government Collection of the Asiatic Society of Bengal, Vols. I. ff., Calcutta, 1917 ff. (the latest volumes out are XIV of 1955 and XI of 1957). |
| 6. 6. V, ¹ V, ² V, ¹¹¹ V | --- The three parts of the Vamsavali known as Gopalarja Vamsavali. |
| 7. 7. VK | --- Vamsavali in possession of F.M. Kaiser, |
| 8. 8. VS | --- Vikrama Samvat. |
| 9. 9. NS. | --- Nepal Samvat. |
| 10. 10. MD | --- Maharajadhiraja. |
| 11. 11. PM | --- Paranavara. |
| 12. 12. PBH | --- Paramabhattaraka. |
| 13. 13. Govt. N. Lib | --- Government National Library, Kathmandu. |
| 14. 14. Darb. L. Cat. | --- Darbar Library Catalogue. |
| 15. 15. MSS | --- Manuscripts. |
| 16. 16. JBORS | --- Journal of the Bihar and Orissa Research Society. |
| 17. 17. NVPEBP | --- Brhatsucipatra in the Virpurs takalava Nepal |
| 18. 18. Chronicle ² | --- The copies of Nepalese Chronicles handled Variously Wright, BLI, Levi and Hodgson are put in Group B ¹ . Those differing from them are classified to have belonged to Group B ² .
H.R. Sukya, Banddha Viharaaya Grantha Suci.
A. B. Keith Catalogue of Sanskrit and Prakrit Manuscripts in the Library of the India Office. |
| 19. Sukya's B ¹ | |
| 20. CSPM10 | |
| 21. EI | |